LIFE OF
GURU TEGH BAHADUR

MAX ARTHUR MACAULIFFE

Language Department, Punjab

LIFE OF
GURU TEGH BAHADUR

MAX ARTHUR MACAULIFE

LANGUAGE DEPARTMENT, PUNJAB

LIFE OF GURU TEGH BAHADUR (*In English*)

Author : Max Arthur Macauliffe
Translation of Shlokas by : Raja Sir Daljit Singh

© Language Deptt., Punjab
First Edition: 1971
Second Edition: 1986
Third Edition: 1997
Copies : 2000
Price: Rs 17 00

Publisher: Director, Languages Deptt., Punjab
Printer: Unix Institute of Computer Science Pvt. Ltd., Jalandhar
Through: Controller, Printing & Stationery Deptt., Punjab

FOREWORD

Guru Tegh Bahadur sacrificed his life for the sake of *Dharma*. He made a unique sacrifice for the cause of religious freedom. His martyrdom is a beacon light for all those who cherish freedom of conscience & belief. No where one can come across a person laying down his life for the protection of values which he himself wanted to modify. But the great Guru did so to teach the coming generations that every body has a right to profess & practise the religion of his choice. Free India, has enshrined the principle in the preamble to the Constitution of India whereby we, the people of India, have resolved to secure all citizens, liberty of thought, expression, belief, faith & worship. I think Indian polity by doing so has after all paid homage to the great Guru Tegh Bahadur.

Evidently this book in hand is not an exhaustive study of the great Guru's life and teachings, but the text as it exists, I believe does make a concrete contribution to the literature on the great Guru's life & teachings. In fact this is an excellent creation of Raja Sir Daljit Singh.

I hope it will benefit the con mon readers and the scholars as well.

Dr. Madan Lal Hasija
Director
Languages Department, Punjab

LIFE OF GURU TEGH BAHADUR

Guru Tegh Bahadur, youngest son of the sixth Guru, Guru Har Gobind, and his wife Nanaki, was born at Amritsar in the Panjab on Sunday, the fifth day of the dark half of the month of Baisakh, a *pahar* and a quarter before day in the Sambat year 1678 (A.D 1621). It is said that at his birth all the demigods came to behold him, and entreat him to preserve the Hindu religion, "Preserve the Hindu religion ! Preserve the Hindu religion!!" Upon this the answer came from heavan- "Have patience! Have patience !! He will perform memorable deeds for the sake of religion. He will utterly root out all evil-doers. No unjust rule shall remain. The banner of religion shall wave over the world."

Immediately after the child's birth Guru Har Gobind with five Sikhs went to see him. On contemplating him the Guru knew that his son would be a great hero, powerful to wield the sword and destroy his enemies, so he called him Tegh Bahadur. He prophesied that the boy should have a son who would develop a third religion distinct from those of the Hindus and Musalmans. In this prophecy it is tacitly assumed that Baba Nanak, the founder of the Sikh religion, was a Hindu, for Hinduism tolerates within its pale every shade of opinion except on the subject of caste, or the external observances of eating, drinking, and association sanctioned by religion.

When Tegh Bahadur was five years of age, he used to fall into trances during which he would speak to no one. His mother Nanaki enquired of his father why he tolerated this conduct on the part of his son, and why he paid him so much attention seeing that he had elder sons, namely, Baba Gurditta,

Suraj Mal, Ani Rai, and Baba Atal, who used to assist in the household duties, while Tegh Bahadur did nothing and spoke to no one. Guru Har Gobind consoled the mother by telling her that Tegh Bahadur would become a Guru, prove very powerful and protect religion; and, at the proper time, he too would have a son who would crush the Muhammadans.

On the ninth day of *Phagan* in the Sambat year 1685 (A.D. 1628) Tegh Bahadur, then eight years of age, was married to Gujari, a native of Kartarpur in the Jalandhar District.

Gurditta, who was an *Udasi* or recluse, predeceased his father Guru Har Gobind. Gurditta's eldest son Dhir mal generally disobeyed the sixth Guru, and joined the Muhammadans against him. The Guru accordingly, with an eye as much as possible to the succession according to the system of primogeniture, appointed Gurditta's second son Har Rai to the guruship, and caused all his Sikhs to do him homage. While feeling great affection for his own son Tegh Bahadur, he preferred to let the guruship go in the direct line. It is also said that Har Rai when a child, on visiting the Guru his grandfather, sat on his lap, play-fully took off his turban, and put it on his own head. The Guru accepted this as a god omen, and declared that Har Rai should become his successor.

Guru Har Rai assumed the spiritual leadership of the Sikhs on the 13th day of the dark half of *Chet* in the Sambat year 1695 (A.D. 1638). Nanaki strongly remonstrated with her husband Guru Har Gobind for not having appointed Tegh Bahadur instead of Gurditta's son. The Guru become angry at her remonstrance, threw a napkin at her, and told her to go with their children and live in Bakala. He refrained from conferring on her a robe of honour or a necklace as he would otherwise have done on her departure. Guru Har Gobind died on the bank of the Satluj near Kiratpur on the 5th day of the

light half of the month of Chet 1695. His wife and family then went to live in Bakala.

Guru Har Rai, knowing that end was approaching, appointed his second son Har Krishan, who was still a minor, to succeed him. His eldest son Ram Rai had been superseded for tampering, to please the Muhammadans, with a line in one of Guru Nanak's hymns in the *Asa di War*. He resented the super-session and complained to the Emperor Aurangzeb. The emperor replied that the Guru's throne was in the Guru's power, that he might seat on it whomsoever he pleased, and that he himself as emperor could not interfere. He could only decide worldly suits for money, women, lands, etc. Ram Rai became silent for some time, but soon again urged his suit, and prayed that Guru Har Krishan might be summoned. This course Raja Jai Singh, who was with the emperor, also advised for a selfish reason. One of his wives was ill, and he hoped that the Gure would cure her. Guru Hari Krishan was accordingly summoned. He obeyed the order, and not long after died in Delhi of small-pox. When pressed in his last moments to appoint a successor he could only say "Baba Bakala." That is, you shall find my successor in Bakala. Guru Har Krishan breathed his last on Wednesday, the 14th of Chet, Sambat 1721. After his cremation his ashes were thrown into the river Jamna.

When the Sodhis of Bakala heard of the last words of Guru Har Krishan, twenty-two of them claimed the right to succeed him. These self-made gurus forcibly took the offerings of the Sikhs who came to see the real Guru, with the result that true worshippers suffered great hardship for a considerable time. At last a Sikh called Makkhan Shah of the Labana tribe came

from Gujrat in the Dakkhan[1] with an offering of five hundred gold *mohars*[2] which sometime previously he had vowed to make to the real Guru on escaping shipwreck. What was his surprise when he found that twenty-two Sodhis had installed themselves as gurus. In this state of confusion and uncertainty he resolved to make trial of the pretenders. He visted them all and made them offerings of two gold *mohars* each. None of them knew that he had brought five hundred *mohars* for the real Guru. Every one of them extolled himself, and said the others were hypocrites and decievers. He thought of the words of Guru Arjan in the Sukhmani-

goodness shall not even apprach him
who calleth himself good.

and again-

he who considereth himself lowly
shall be deemed the most exalted of all

And he came to the conculsion that these twenty-two men only claimed to be gurus in order to plunder the Sikhs.

He then enquired if there was any one else in Bakala who claimed to be a guru. He was told there was another man popularly called Tegha of the Sodhi tribe, who dwelt there in silence and retirement, but had no ambition to undertake the onerous duties of Guru. The masands[3] told Makkhan Shah if he desired to interview Tegha he might go with them. Makkhan Shah on arriving at Tegh Bahadur's house called out to him to show himself. Tegh Bahadur told his servant to inform Makkhan Shah that if he wanted to see him he must come

1 Sukha Singh's Gur Bilas, Chap. I, Chhand 90.

2 A gold *mohar* is now about the value of an old English guinea.

3 These were men appointed to collect offering to the guru.

alone. When he presented himself unaccompanied by the *masands*, Teghh Bahadur reflected that as he had saved Makkhan Shah from shipwreck, so he must now disclose himself. " Makkhan Shah hath made trail of all the pretenders," said Tegh Bahadur, " but found not the true guru, and no *masand* hath been able to satisfy him by telling him the object of his visit. If I now conceal myself from him he will lose faith in the Gurus. He hath placed great reliance on the last words of Guru Har Krishan, 'Baba Bakale', and if his desires be not fulfilled, he shall die. Moreover he hath come from a great distance, and brought a large money offering with him. It is therefore on every account very necessary that I should tell him his thoughts. I must inform him how I saved his ship, and show him how I hurt my shoulder in doing so."

Makkhan Shah was highly pleased on obtaining premission to interview Tegh Bahadur, and concluded he must be the true Guru of whom he had been in search. On being ushered into his presence, what did he see? The Guru was in deep contemplation holding his senses under complete restraint. Makkhan Shah, however, fell at his feet, and placed his offering of two gold *mohars* in front of him. When the Guru saw the two coins and found Makkhan Shah seated near him, he said, "How now, O Sikh, thou are trying to wheedle the Guru by presenting him with two gold *mohars*? Give me the five hundred gold *mohars* thou didst promise when thy vessel was sinking." Makkhan Shah was delightfully surprised- "O Great King, it is true. When my vessel full of merchandise was sinking, I invoked Guru Nanak, and vowed I would give him five hundred gold *mohars* if it reached the shore," The Guru then showed him a wound on his shoulder caused by a nail in the bottom of the boat which he had propelled to shore. Makkhan Shah prostrated himself before Tegh Bahadur, and

hailed him true guru and scarche of hearts. Makkhan Shah presented Tegh Bahadur with the five hurdred gold *mohars* of his vow. He then ascended a house-top and waving a flag proclamied from there, "I have found the Guru ! I have found the Guru !!" On hearing this the Sikhs assembled from every quarter and with all due formalities and observances placed Tegh Bahadur, then in his forty-third year and the very image of Baba Nanak, on the guru's throne. In return for the large offering made by the Sikhs and the exalted dignity they had conferred on him he gave them robes of honour. The twenty-two false gurus hid themselves as darkness vanishes before the sun's rays.

Dhir Mal, the eldest son of Gurditta, seeing the offerings made to Guru Tegh Bahadur and the honours he had received, became violently jealous. One day he communicated his feelings to his *masand*, Sihan, who bade him be of good cheer, and promised that he would put a bullet through his enemy. The *masand* accrodingly took about a score of men to kill the Guru. He fired, the bullet struck his intended victim on the forehead, but only produced a small wound, which, however appears to have disabled him at the time, for the *masand* packed up and took away the Guru's movable property. The Guru in his affliction retained his composure and evenness of mind. He felt no pleasure at access of wealth, nor grief at its departure, but was happy in the contemplantion of God's goodness.

When Makkhan Shah heard of this occurrence from the Guru's mother, he reflected that, as the *masand* had done this even while he was present, so what would he not do in his absence? Makkhan Shah and the Sikhs proceeded in a body to the Guru to condole with him. They found him absorbed in contemplation. They then crying "Akal! Akal!!" went off of

Dhir Mal's residence. He closed his door against them, but they burst it open, seized him and his accomplices, and tying the *masand*'s hands behind his back, took him off to the Guru. They also recovered and restored to the Guru all the property which Dhir Mal and his men had taken away. Not only that, but they took Dhir Mal's own private property too, including the Granth Sahib, and placed all at the Guru's disposal. The *masand* professed great contrition, and with much show of humility bent his head on the Guru's feet. He said he had erred and asked pardon for his offence. "I am under thy protection; have mercy on me; O' cherisher of the poor, hear the prayer of a sinner. Though I am a bad son, it is incumbent on thee, who art to me a father, to preserve mine honour."

The Guru then awoke from his trance, and seeing the *masand* so humble and distressed ordered him to be released. Makkhan Shah remonstrated, said that the man had only met his deserts. The Guru however was firm, and ordered all the property, including his own which had been taken from Dhir Mal, to be restored to him. He preached to Makkhan Shah and his Sikhs that the holy Guru Nanak gave them the wealth of the Name which was sufficient for all their wants, "My brethren, you are ordered in the Guru Granth to lay up the wealth of the Name, so that it may accompany you in this world and in the next. This wealth is only found in the companionship of good men, and cannot be obtained by any other means. My followers possess this wealth, but it pleaseth not the infidel. The wealth of the Name is superior to all jewels and gems. The saints day and night hoard this wealth. It cannot be purchased, no thief can steal, no fire consume, no water drown it, whereas wordly wealth is only accumulated by sin. Thieves can steal it, pick-pockets purloin it, kings seized it, fire burn it, and earth rot it. At the hour of death this sinful

wealth only causeth regret, and, through man's desire being fixed on it, his soul falleth into terrible hell."

The Guru spent some time at Bakala communicating such instruction. In the month of Magh, Sambat 1722, he went to Amritsar to bathe in the sacred tank, and behold the paradisal temple of Guru Ram Das. He was allowed to bathe, but the *pujaris*, or ministrants of the temple, closed the doors of the Harmandar against him. He saluted it however from without, then went beyond the precincts, and rested on a spot where now is a stone platform dedicated to him. He said it was those who were rotten within, who through greed of offerings had entered the temple, and their hearts should continue to burn for such gain. The Guru then went and sat on a common near the spot where now is a cattle market, and on which is erected a *damdama* or breathing-place in his honour. When the inhabitants of Amritsar heard what had occurred, they went in a body to him and with great humility prayed him to return and revoke his prophetic curse, because it was his holy ancestors who had founded the temple.

Meanwhile a company of Sikhs came from the village of Walla, and with great humility prayed him to go and live with them and bless their village, a prayer to which the Guru graciously acceded. On leaving Amritsar the Guru was escorted by the women of the city. On seeing their devotion he said, "God's love and devotion shall ever abide among you, and there shall be a fair held at Walla yearly on the day of the full moon in the month of Magh. Whoever cometh to visit the village on that day shall be happy throughout the year." Consequently the fair known as the *Kothe da Mela* has since been held yearly at the village of Walla.

Having given religious insturction to the inhabitants of Walla, the Guru returned to his favourite Bakala. Here too he

was not allowed to abide in peace. The old jealousy and enmity of Dhir Mal revived. The Guru therefore decided not to remain there, and proceeded in the direction of the river Bias. On arriving on its margin he saw some of his men carrying the Granth Sahib and said to them: "You surely have not brought any of Dhir Mal's property with you?" They replied that they had returned him everything they had taken from him except the Granth Sahib which they had brought with them. He thereupon ordered the sacred volume to be produced. On receiving it, it is said, he buried it with his own hands in the Bias, and charged the river to keep it in trust until Dhir Mal arrived to claim it. The Guru saw a man watching him on the bank of river, and asked him whither he was going. He replied to Kartarpur. The Guru then bade him go and tell Dhir Mal that he buried the Granth Sahib in the Bias, and that he might come and take it. The Guru upon this crossed the river.

The Sikhs were much distressed at what the Guru had done and complained to his mother. She went and remonstrated with him for having consigned to the river the priceless hymns of his predecessors. The Guru received her remonstrations in silence. She then sent a message to Dhir Mal to go and take the Granth Sahib from its watery resting place. Dhir Mal after a discussion with his *masands* proceeded to the Bias to search for the sacred volume. He employed divers and cast nets for the purpose, but no trace could be found of the missing book. Dhir Mal was then advised by the man who had taken him the Guru's message, first of all to bathe, then to prepare sacred food for the Guru, then to repeat the *Japji* on the bank of the river, then to fix his mind on all the Gurus, and finally to offer supplicaton and his object should be obtained. Dhir Mal acted as he had been advised, when lo! it is said, The Granth Sahib arose and floatd on the river. Dhir Mal took it out, put it on

his head, and carried it to Kartarpur singing its hymns and Tegh Bahadur's praises. On examination, it was found that the water had not touched its leaves though it had remained thirteen days immersed in the river.

Meanwhile the Guru pursuing his journey arrived at the village Hazara situated seven *kos* from Kartarpur. A memorial Sikh church was subsequently built there, the services of which are performed by Nirmala Sadhus. The next day the Guru arrived at Durga near Nawashahar. At the edifice subsequently erected there in his honour the *Kukas* are ministrants. The Guru proceeded by very easy stages to Kiratpur. There again he was plagued with the jealousy of the Sodhis, and sought test on some land five *kos* distant which he subsequently purchased from the Kahlur Raja. He founded a city there in the month of Harh, Sambat 1722 (A.D.1665). It is said that the place had previously been infested by a ghost called Makho who remonstrated with the Guru for disturbing him. The ghost represented that he felt excruciating pain on hearing the hymns of the Gurus. The Guru told him to take his departure and go and dwell in Sarhind. The town which the Guru was building was called Makhowal by special agreement, it is said, with the ghost. It was afterwards known as Anandpur.

On hearing of the founding of the city Dhir Mal and the Sodhis became still more envious of the Guru, and determined to ruin him. Of this the Guru was duly warned by his people. He merely said in reply that he himself entertained no envy or jealousy of any one. "He who is angry with the Guru without cause shall obtain his deserts. I do not desire to annoy any one. The Guru's love and kindliness are at the disposal of all. I have received Guru Nanak's order to cause the True Name to be repeated throughout the world."

The Guru at that time had another cause of disquietude.

The Sikhs of Delhi sent a messenger to inform him that Dhir Mal had instigated Ram Rai to lay further false infomation against him before the emperor. The Guru dismissed the messenger, and told him to put the minds of the Delhi Sikhs at ease. He also wrote to them, "What can a thousand enemies do to those on whose side God the great Guru is? Kings and emperors are all in His power. No one can be touched except by His will."

On every account the Guru determined to change his abode. On hearing of his intention the people of Anandpur waited on him. They represented that they had all come to Anandpur through reliance on him and yet he was now going to leave them. They had left their homes for the -fold advantage of being able to see the Guru and derive material profit from their change of residence. The Guru preached to them in reply to their representations- "This world is transtiory. You should never fix your hearts on it. Whatever is born shall perish. All visible things shall depart. Profit and loss, weal and woe, rejoicing and mourning, which come according to God's will, should be equally endured. Perform the duties of your religion, and repeat God's name. The old devotions and penances of the Hindus are of no avail. The repetition of God's name is the only means of salvation in this last age of the world. Wherefore repeat God's name give alms and practise ablution, serve saints with your mind, body, and wealth; speak civilly to every one, but keep your thoughts fixed on God. A great being shall be born who shall come to abide here, and contribute to the extension and importance of this city. I have only sown the seed; he shall shade the place like an overspreading tree."

On the 15th of Maghar, Sambat 1722, the Guru ecto on his tour from Anandpur. His first long halt was at Mulowal. On arriving there the people complained to him that they could

only obtain drinking water from a great distance. There was a well near but its water was brackish and undrinkable. He told them to repeat God's name over it, draw water therefrom, and they would find it pure and sweet. From that day, it is said, the well has yielded sweet water. It is still known as the Guru's well.

The Guru's next halt was at Handiaya, where there was a severe epidemic of fever and great consequent mortality. The inhabitants went to put themselves under his protection and implore him to save them. Upon this the Guru uttering the True Name, threw a glance of favour on the water, and said that whoever bathed in it would be secure against all maladies. Having given them the usual religious instruction he proceeded slowly to Dhilwan. There he offered great wealth and sent for one hundred and one dark brown cows to make a further offering to its resident *Brahmans*[1] They said that they could not possibly accept so great a gift as that from the Guru. One of the Brahmans, however more greedy than the rest, said he would accept the cows, if the Guru obtained God's pardon for him for his act. The Guru replied. "Fear not, I will assist you." Guru Arjan hath ordered- 'Embrace him who seeketh thy protection; this is the duty of the religious teacher.'

When the Brahman had accepted the offering, his body became black and he began to burn. He then cried aloud for the Guru's protection. "Save me ! Save me!! Save me!!!" When the Guru had heard these words, he laid his hands on the Brahman's head, gave him the Word of initiation, and the man was instantly relieved. The burning and inflammation of his body ceased, and he became a true Sikh of the Guru.

1 These *Brahmans* had come origionally from Gujrat in Bombay Presidency. It may be mentioned that the late Swami Dayanand Saraswati was also a Gujrati Brahman.

Thence the Guru proceeded to the villages of Khiwa and Bhikhi. There lived a man called Desu who was a disciple of Sakhi Sarwar, a famous Biloch saint. He however, went to see the Guru. The Guru on seeing a piece of bent iron hanging from his neck asked him what it was. He said it was an article that satisfied all his necessities. It gave him corn, money, and clothing, and he worshipped it every day. "On the same occasion," said he, "I offer a breakfast of bread and sweets to Sakhi Sarwar. The priest having read a blessing and set aside a portion thereof returneth me the remainder, which I distribute among the people after satisfying myself." The Guru on hearing this said that Desu, a Hindu, did what a true-born Musalman would not do, and that he was ruining his prospects both in this world and the next. The Guru then began to preach his own doctrines, succeeded in making him a Sikh, and presented him with five arrows in memory of the occasion.

On arriving at home Desu fell ill. His wife said it was all the result of his forsaking Sakhi Sarwar and bringing the Guru's arrows with him. She pressed him to return the arrows and resume his old religious allegiance to the Biloch Saint. At first Desu stoutly refused, but afterwards consented. His wife then broke the arrows and threw the pieces away. The Guru having heard of this said that all Desu's family should be similarly broken and dispersed. After some days Desu died, and his son Genda succeeded. Genda's brother-in-law committed a murder, and was killed by Genda. And Genda's son was poisoned by his relations for the sake of his property.

The Guru then proceeded to Maur, where he was awaited by a great concourse of people of whom he preached the True Name. He induced the people to sink a well. It would be buttressed with baked bricks when an opportunity offered. The Guru thence went to Khanewal and thence to Damdama.

During his journey he was pursued by two thieves, one a Musalman and the other a Hindu, who watched day and night for an opportunity to steal his horse. While the Guru wearied with travel lay asleep on a dark night, the thieves, it is said, saw a tiger issue from a lonely forest and make three prostration before the unconscious Guru. The thieves observed this from their place of concealment and grew astonished. The Musalman thief became afraid and said to the Hindu, "The Guru whom a carnivorous animal not only does not touch but bows to, must be some wonder-worker."

The Musalman would therefore never steal his horse but would go home. The Hindu thief could not avoid recognising the Guru's power but at the same time remained fixed in his resolution to steal the Guru's horse. On awaking in the morning the Guru heard of the theft and in reply to his men said the horse and the thief would be found standing on the spot to the North of his camp.

He accordingly sent his servants, and ordered them to bring the horse and the thief before him. The Guru asked the thief why he had stolen his horse, and why he had remained standing with the animal instead of running away. The thief told him all that had occurred prior to the theft, and added that when he had mounted the horse he became blind and could not see his way.

He travelled several miles but could not find the road, and therefore halted at the place where he was arrested. In his contrition he invited the Guru to give him condign punishment. The Guru accordingly told him he might climb a high tree and impale himself on one its branches.

The thief climbed a *jand* tree, broke off a portion of branch, and impaled himself on the stump. The place is now called Sulisar. Thus did the thief gather the fruit of his sins.

Such is the punishment, saith Shekh Farid, that awaiteth those who perpetrate evil deeds.[1]

The Guru then proceeded slowly to Dhamdhan in the Bangar tract, now a station of the Southern Panjab Railway. The inhabitants at that time generally led predatory lives. One of them took milk to the Guru which he refused as being the produce of theft and violence. In India cows and buffaloes generally will not give milk when separeted from their young. When cattle are stolen, thieves generally leave their calves behind as useless and likely to hamper them in their flight. When the cattle in their new homes refuse to give milk, it is extracted from them by an unnatural process, The Guru would not drink milk obtained by such means. He remarked that the Bangar people were very hard-hearted, and dismissed the bearer of the milk with this rebuff.

The Guru was accompanied by a Sikh called Mihan who was totally devoted to his service. He drew water, brought firewood from the forest, and performed the most menial offices for him. He always kept a cushion on his head for lifting burdens. It was continually wet from water dropping on it, and his head in consequence soon festered. One day on the point of depositing a pitcher of water which he had brought, his cushion and turban fell off, when maggots were seen to issue from the sores in his head.

The Guru's mother and wife observed this, and brought it to the Guru's notice. The Guru sent for Mihan, gave him a robe of honour, and promised him that he should be a *Mahant*, or superior of a religious order. The Guru then put his hand on his head, and its pain and sores disapeared. Upon this, it is said, Mihan obtained a knowledge of God and of the past,

1 From the forty-ninth *slok* of Sheikh Farid.

present and future. The Guru presented him a bullock of famed Nagauri breed with a drum and a banner to grace his new position.

The Guru then proceeded on a pilgrimage to Tekpur, a village lying a short distance west to Kurkshetar. He remained three days at that place of Hindu pilgrimage, and is said to have much pleased Brahmans and beggars by his generosity.

The Guru then proceeded to Kaithal and thence to Barna, where he put up with a Sikh. One day the Sikh was going forth, and the Guru enquired whither. He said his land was being measured to ascertain the revenue in kind he owed the state, and he thought it necessary to be present.

The Guru asked him not to go; the fields would be measured to his advantage in his absence. The Sikh remained silent. After a short time he pressed the Guru to give him permission to attend to his business. The Guru replied that the measurement was in his favour, but he might go if he pleased, stand at the top of his field, and say nothing to the surveyors. The Sikh did as the Guru had ordered and watched the survey. Instead of two hundred, the actual area of the field, it measured only one hundred *bighas*. His ralations and neigbours through jealousy objected to the measurement, and said he ought to give produce for two hundred *bighas* of cultivation so the field was resurveyed and again the area appeared as one hundred *bighas*.

The Sikh went and told the whole circumtance to the Guru. The Guru said to him, "If thou hadst obeyed my orders at first, thou wouldst have had to pay nothing at all. Thou didst obey my order a second time, and so thou hast to pay on one-half of the cultivation." The Sikh ever afterwards put faith in the Guru's words. As is said in the Granth Sahib-

"wherever the worshipper hath business, God hasteneth thither

and showeth Himself near him.''[1]

The Guru took occasion at the time to preach against the use of tobacco, "Save thy people from the vile drug and employ thyself in the service of Sikhs and holy men. He giveth his hand and saveth from affliction. When thy people abandon the vile smoke and cultivate their lands, their wealth and prosperity shall greatly increase and they shall want for nothing. They shall possess cows and buffaloes in abundance, and they shall be respected by the world, but when they smoke the vile vegetable they shall grow poor and lose their wealth." The author of the Suraj Parkash gives his own testimony after a visit to the village of Barna that, as long as people abstained from tobacco, they were happy, but that those who continued its use became idle and lost all their property. Men spent money on tobacco which they ought to have applied to the purchase of grain to live on or sow in their fields. He baptized several of their descendants according to the rites prescribed by the tenth Guru and did all in his power to induce them to abstain form the pernicious stimulant.

One day as the Guru was going on a pilgrimage to the Ganges several *fakirs,* dressed and undressed, prepared to accompany him. Those who were dressed wore ochre-coloured clothes and high Persian hats; those who were undressed smeared ashes on then bodies; and all carried gourds as drinking vessels. Several Sikhs on herseback joined the procession. After a two days' sojourn at the Ganges the Guru proceeded on a hunting excursion. He shot some deer which he strung to his saddle, and took to the town of Kara, where lived an eminent saint called Malukdas. Having heared that the Guru killed animals, he refused to receive him. It is said that as next day the saint was lying food before his idol, he found

[1] Guru Arjan, Rag Asa.

to his horror the milk changed into meat.

He felt that this must have been a miracle wrought by the Guru to bring him to his senses, so he thought it proper to go and conciliate him. He mentally argued, however, that if the Guru had the preternatural power attributed to him he would first send for him. The Guru knew what was passing in his mind, and sent his servants and a *palki* to bring the holy man. He went to the Guru, received initiation and instruction and became one of his most devoted followers.

The Guru again went to Kurkshetar, this time on the occasion of a solar eclips. He was received with the greatest distinction by all the holy men present, to say nothing of his own numerous followers; and he gave all of them the usual religious instruction. The Guru next visited Priyag near Allahabad, described as the most sacred of all places of pilgrimage.

There is the confluence of the Ganges the Jamna and a third fabled river called the Saraswati, which pious Hindus believe unites with the other rivers underground. There the water of the Ganges is described as clear, of the Jamna blue, and of the Saraswati red. The Brahmans and the beggars hearing of the Guru's arrival came as usual to draw on his resources, and it is said were not disappointed.

While at Priyag, Nanaki the Guru's mother approached him with a request of the highest importance. She said that all her desires had been fulfilled, but there was yet one remaining. She remembered that her late husband Guru Har Gobind had promised that a great being should be born in the house of Guru Tegh Bahadur and she was waiting for that event. The Guru replied that God was about to send him a son to save true religion, and that all her desires should soon be fulfilled. She had only to meditate continually on Guru Nanak. The Guru

remained six months at Priyag, during which time his wife Gujari, to the great joy of his mother, became pregnant.

The Guru next proceeded with his family to Banaras where he received the usual honours from his followers. He thence proceeded to the river Karmnasha, so called because it was believed that all the good acts of a man who bathed in it should be forfeited. The Guru scorning that tradition boldly bathed in its waters, and ordered that the river should be known henceforth as Kukarmnasha or purger of evil deeds.

The Guru then went to the village of Sarasrawan, where there lived a very devout and truthful disciple popularly known as Chacha Phaggo. He had built a very beautiful mansion with a stately portico, and a large hall of entrance. He was perpetually asked by his neighbours why he had built such a large building and especially such a large door. He explained it was that when the Guru paid him a visit he should not have the trouble of alighting, but could enter the mansion on horseback. Within it he had placed a superb couch for the Guru to lie on. Chacha Phaggo kept the building locked so that the couch might not be soiled.

Every morning he used to incense it, and then close the doors, declaring that he would not live in the edifice himself until the Guru had once entered it, and hallowed it with his footsteps. People laughed at him, and asked what hope there was that the Guru who resided in the Panjab should ever visit his village.

Chacha Phaggo disregarded such banter, and maintained that the Guru would certainly come and fulfill his desires and therefore he had made arrangements for his suitable reception. The Guru would come as Rama went to the house of the

Bhilne[1] to eat the *ber* fruit she had stored for him, as Sri Krishna went to protect the Pandav brothers and their wife Draupadi, as he dined on vegetables in the house of Bidar, as God went to herd Dhanna's calves, and to repair Namdev's hut which had been accidentally burnt down. It turned out, as Chacha Phaggo had anticipated, that in due time he had the happiness of entertaining the Guru.

The Guru thence departed for Gaya. There the Brahmans in a body visited him and explained the virtues of that famous place of pilgrimage. They made no mention of Budha having made his great renunciation and penance there-events never mentioned for centuries by ordinary Hindus. They said if barley rolls were offered at Gaya for the souls of ancestores they should immediately go to heaven, even though they had already entered hell. Upon this they pressed the Guru to give them money for the ceremony. The Guru replied: "It is certainly true that in your 'Gaya Muhatam' (a Sanskrit work treating of the importance of the pilgrimage of Gaya) it is stated that who-ever setteth his foot on this land shall save his ancestors. I have now come hither according to your books, my ancestors are saved, so why should I give you alms!" He added that ancestors could in any case be effectually saved by their descendants bathing in the Phalgu River near, and he emphasised his statement by riding his horse into it him-self. The Brahmans again pressed for alms, and said if they received none from him, what hope was there of receiving them from

1 Her name was Sawari. She lived in the Dandak forest near Jampasar and was a disciple of Matang *Rikhi*. When he was on the point of death he prophesied to her that Rama should come to the forest and visit her. She then set herself to collect sweet *ber* fruit (the Capparis Spioosa) to show him the rites of hospitality. The other *Rikhis* who frequented the forest desired to meet Rama also, but he avoided them all and went to visit Sawari - Bhagat Mal.

others? Thus importuned he said he would give them whatever it was in his power to bestow. They then took all the property he had at the time in his possession. Even so their cupidity was not satisfied. On ruminating in their homes over their acquisition they regretted that they had not asked the Guru for a further present of the offerings of all his Sikh societies. "Had we obtained this," they said, "It would be most advantageous to us. All the Guru's Sikh societies would then worship us, and make as endless offerings". Having come to this conclusion the Brahmans again went in a body to the Guru to make the further demand that had occurred to them. The Guru thought that it was high time to check their greed. He told them that they had got what was fated for them, and he counselled them to be satisfied and to ask for nothing more. He then dismised them and departed in disgust from their place of pilgrimage.

The Guru in the progress of his mission arrived at Patna, then as now a strong Muhammadan centre. Crowds of both sexes hearing of his religious fame went to behold him and make him offerings. They warmly invited him to abide with them, give them religious instruction, and render them happy. The Guru replied: "Wherever there is the congregation of saints it is God's order for me to abide."

There lived in Patna a Sikh confectioner, called Bhai Jaita, who through humility always wore soiled clothes. Noticing this the Sikhs thought that he never bathed, and they twitted him on the subject. He told them they might go to his house, and see if he did or not. They accordingly sent two of their body disguised as travellers. He received them, washed their feet, performed every menial service for them, and gave them bed and supper. A watch and a quarter before day Bhai Jaita arose and after performing the offices of nature entered a bath into

which Ganges water spontaneously flowed, and then and there performed his sacred ablutions. The Ganges water miraculously disappeared after he had bathed. He then meditated on the Guru till day-break, after which he went to his shop to attend to his business. This miracle was attributed to the fact that he was a true and holy Sikh. When it was publicly known, men were naturally very much astonished and cried out, "Hail to the Guru! Hail to the Guru's Sikhs!! Hail to Bhai Jaita for whose ablutions the sacred Ganges daily cometh !!! This is all due to the Guru's power." On hearing of Bhai Jaita's devotion the Guru went to stay with him, while the Sikhs prepared a magnificent mansion for the reception of the head of their religion.

When the Guru after sometime had completed his instructions, he knowing the future, said one day to his mother Nanaki: "Remain here with thy daughter-in-law; I must proceed." His mother replied. "Thou knowest my love for thee, I cannot live for a moment without thee, and now thou art going to leave me." He represented to her that many Sikhs were waiting for him in a distant land and he must go to them. His wife, Gujari, seeing that the Guru's mother's remonstrances were of no avail, then began to ply her own entreaties- "O' Guru, thou art leaving me alone in this foreign country. I have no peace when I behold thee not. What shall become of me?" On hearing these words the Guru remained thoughtful for some time, and at last replied- "The prophecy of my father, Guru Har Gobing, is now about to be accomplished. A son shall soon be born to thee who shall be great and powerful, extend the faith establish a new religion, root out the wicked, and destroy his enemies. Wherefore remain here to give him birth. Thou shouldst suffer great hardship in travelling, so remain here. I shall soon return after

having made a tour through Bengal.'' The Guru's wife felt the force of these words, and remained silent.

After this conversation the Guru performed his devotions and went to sleep. He arose next morning some hours before day, and while engaged in worship fell into a trance. When consciousness was restored and his minstrels began to chant the *Asa di war*, an envoy arrived with many offerings from Bishan Singh, Raja of Jodhpur in Rajputana, a grandson of Man Singh, who had been a distinguished General under the emperor Akbar. The envoy related the object of his mission. The Emperor Aurangzeb hath ordered my master to send military expedition to the Bhutan[1] country. On a former expedition to that country my grandfather was killed. Thy name is cherisher of those who seek thy protection. Wherefore mercifully assist my master that he may conquer Bhutan, and remain thou in Patna until he arrives in person to offer thee homage and solicit thy succor.'' The Guru granted both requests, but at the same time kept the future in view.

Raja Bishan Singh soon appreared accompanied by his ministers and a large retinue of soldiers. He proceeded on the afternoon of the day of his arrival to make a state visit to the Guru and arriving in his presence made his prostrations, presented his offerings and begged the Guru's protection. The Guru quoted for him from the sukhmani-

''All the kings of the world are unhappy,
But they become happy on repeating God's name.''

And again-

''Where there are very great difficulties,
God's name will at once save thee,''

1 Kawaru in the original writings.

The Guru then invited him to state the object of his visit. He spoke as follows: "O true Guru, we Rajas of Hindustan were subject to the Emperor Akbar. The king of Bhutan alone became a rebel, and defied his authority. The Emperor then expressed his desire that some brave General should take an army, and conquer that country. When the Emperor's whishes were communicated to his bravest Muhammadan officers, none of them volunteered for the expedition. On the contrary they represented that even with the greatest bravery it would be imposible to carry out the Emperor's design. There was, howver, they represented, among the Hindu Rajput Chiefs one man, Raja Man Singh, who might be sent on the perilous errand. If he perished in the attempt, no matter, there would only be one enemy the less; and if he were victorious, it would be so much the better. The Emperor would have one more country subjected to his authority.

"Akbar was taken with this suggestion, and next day in public darbar informed Raja Man Singh, Who, he said, was the first of all his brave Rajput princes, that he had appointed him to lead the expedition. The Raja had no choice but accept the post, and as soon as possible proceeded with the Emperor's army against the rebellious king. The tents of Man Singh's army extended for miles on the frontier. It was all, however, annihilated by the spells and incantations of the Bhutanis, and my grandfather was killed before any war like engagement had taken place.

"When the emperor heard of the destruction of his army and its general, he sent several armies commanded by Muhammadan officers, but all similarly perished. The present Emperor Aurangzeb's advisers then suggested he should send me. They said if I conquered the country, it would be an addition to his sovereignty; and if I were killed, the Emperor

might annex the whole of Rajputana. The Emperor sent for me and ordered me to go and subdue Bhutan. On hearing this, I went home, and told my mother and queens of the order I had received. They became alarmed and asked me if I desired an untimely death. They represented that there was none so brave as Raja Man Singh, and if he perished what hope was there for me? Of all the Generals who had been sent on that errand none had ever returned. Then I too saw the danger of my position. It was certain death to command the invading army, and it would be equally fatal for me to disobey the Emperor's orders.

"My principal queen then came to my assistance with her advice. She said, 'My father's family were Sikhs of Guru Nanak. On Guru Nanak's throne is now Guru Tegh Bahadur. Go and ask for his protection and support and thy prayer shall not be in vain. Guru Arjan hath said:

'Embrace him who seeketh thy protection.
This is the duty of the religious teacher.'

And again-

'God pardoneth our previous transgressions
and putteth us on the right way for the future.'

"The Guru can fulfil the desires of all creatures and grant deliverance even to the lowest animals. The Guru's father, Guru Har Gobind secured the release of fifty-two Rajput Kings confined in the fortress of Gualiar by order of the Emperor Jahangir. Since then all Rajas are Sikhs and reverence the Guru. We too are the Guru's Sikhs. Thou hast forgotton the favours conferred on us by the Gurus, and therfore art thou unhappy."

"O' Guru, on receiving this cheering advice from my queen I became consoled and regained my peace of mind.

Hence I have come from distant Rajputana to seek the protection of the holy feet."

The Guru smiled and directed the Raja to continually repeat God's name. "God's name, as Guru Arjan hath said, is medicine for all diseases. Guru Nanak will assist thee, and thou shalt conquer Bhutan."

Raja Bishan Singh was overjoyed on hearing this promise from the Guru, and having said grace distributed sacred food to the whole company. His faith was confirmed, and he received initiation as a Sikh by the ceremony of *charanamrit*. On the following day he had a further request to make the Guru, namely, that the holy man should accompany him in his expedition, in which case victory should certainly await him. The Guru agreed, bearing in mind that, while accompanying the Raja, he would have an excellent opportunity of preaching to his Sikhs and extending his religion throughout the countries traversed.

The Guru offered words of consolation to his mother, wife, and entrusting them to his brother-in-law Kirpal Chand, bade them an affectionate farewell. He then set out with the Raja. Wherever he went he was received with great honour by the people, to home he communicated religious instruction, and on whom he enjoyed devotion to the Deathless Being. He and the Raja marched through Munger, Rajmahal and Maldah. In the latter place was a *dharmsal*, but yet the Sikhs did not come to visit him. He was informed that they had all gone to a fair in the village of Pandua, but that on their return they would pay him their respects. He replied that he could not meet those who went to such idolatrous gatherings. In Maldah the Guru met only one sikh, a confectioner, who begged him to go and take refreshment at his house. The Guru did so, give him instruction and blessed him.

In the morning the Guru set out with the Raja. Their next halt was in Dhaka (Dacca). There resided a *masand* called Bulaki whose mother had vowed, that if the Guru ever visited the place and received her, she would seat him on a beautiful couch she had prepared, dress him with cloth she had spun herself, and give him a dainty meal prepared by her own hands. The Guru knowing her heart's desire without other guidance straight to her residence. He called to her from outside, where at she was overjoyed, ran forth and placed her head on his feet. she took him within and lavished all the attentions on him which she had previously vowed. The Guru said he had come to visit her on account of her pure devotion, and invited her to ask him a favour. She replied that the only favour she craved was to be allowed to remain ever near him. He rejoined that she might behold him whenever after ablution she deeply meditated on God, directed her love to His lotus' feet, and repeated His true Name. The devout lady was satisfied with this reply, and requested nothing more at that time.

Bulaki informed all the Sikh inhabitants of the Guru's arrival. They came in crowds to do him honour, make him offerings, and receive his instruction and benedictions. The Guru on seeing their enthusiasm, said that Dhaka was the store-house of his faith. He suggested to the Sikhs to build a *dharmsal* in their city where God's praises should be ever sung, for in this *kaljug* Guru Nanak had ordained that singing God's praises was the highest form of worship, *Kaljug Kiratan Nam adhar*. In the *kaljug* singing God's praises and repeating His name are man's support. He also directed them to hold meetings of their holy men on the anniversaries of the Guru's and ever worship the Deathless being.

A holy man called Natha came to visit the Guru. On his

appearance the whole comany complained against him. They said he used to abuse everybody. On the Guru remonstrating with him, he asked: "When did I abuse these incestuous wretches?" The sikhs upon this said, "See, O great king, he is abusing us even in thy presence." The Guru at once penetrated his thoughts and replied, "My brethren, he is merely an enthusiast. He hath no wrath in his heart, only love for the Guru. Bear him good will."

As the Guru was about to depart *masand* Bulaki's mother came to visit him again. She begged that he might remain a few days longer in their midst. He replied he had much to do and must proceed. He enjoined her to worship *Waheguru* and serve the saints, and she should be happy. She sent for a painter and had a picture of the Guru taken. She hungd it over the couch on which he had sat, and gazed on it and worshiped it. Thus was she able to behold the Guru whenever her secular avocations admitted.

The Guru and the Raja then set out for the city of Rangamati on the right bank of the Brahmaputra where Man Singh had been killed. There the Guru took up his quarters, and the king and his host followed his example. When the king of Bhutan[1] heard of Raja Bishan Singh's arrival to attack him, he vowed that as he had killed his grandfather, so he would destroy him also. He began to make incantations and spells, but nothing could succeed against any one who was under the Guru's protection. As ignorance pales before knowledge, so did the sorcerers fail and grow weary of their efforts. The king of Bhutan then sent for all the women of his land who were famous for their skill in magic and incantations. They too could not succeed against the Guru. The king then felt convinced that

1 If the expedition were not against the King of Bhutan, the journey to Rangamati would have been meaningless.

there must be some divine personage with the invading army who thwarted the efforts of all sorcerers. He went to worship at the temple of the goddess Kamakhya, offered her sacrifice, and received a blessing from her priests. He then set about making immediate preparation to defeat Raja Bishan Singh.

He thought of a novel plan of hostilities. It was to divert a tributary of the Brahmaputra by making a huge dam across it and turn it on Raja Bishan Singh's army. The Guru duly apprised the Raja that a great torrent should come that night and his army was in danger. The Sikhs in Raja Bishan Singh's service removed their tents, but the Musalmans who did not believe in the Guru or heed his warning were swept away.

When on that night the king of Bhutan went to his bed-room he took off his arms and accoutrements. On his rising next morning, they were nowhere to be seen. He became very anxious on that account. He was surrounded by *sentries*, and he had made all incantations and spells before going to sleep. He had furthermore obtained the favour of the goddess; and who could have stolen his weapons? He came to the conclusion that the goddess was angry since she had allowed such trick to be played on him.

While the king was in this state of anxiety his mother told him to be of good cheer. She would bathe and worship the goddess who would then remove his solicitude. It is said that at the conclusion of the dowager queen's devotions the goddess appeared, and invited her to state what she required. The queen then said: "O' goddess, thou hast ever been our protectress. Destroy this army of the Musalman monarch which hath come against us. Even under thy sovereignty some one hath stolen my son's arms and accoutrements. Why dost thou not point out the thief?" It is said the goddess replied as follows:- "O' mother, Baba Nanak hath taken birth in this age. On his throne

is now seated the ninth Guru, Guru Tegh Bahadur. He is here with Raja Bishan Singh who hath become a disciple of his. He is now in possession of they son's arms and accoutrements. He hath taken them by his spiritual power. Nowadays the Guru is sovereign. No one hath strength to oppose him. Go Make obeisance to him, and ask pardon for thy sins, and thy rule shall be everlasting; otherwise it shall perish."

The dowager queen communicated this order of the goddess to her son, and he accordingly prepared to go to interview the Guru. He took with him an escort and presents, and crossing the tributary of the Brahmaputra previously referred to proceed to the Guru's tent. After prostration he said that he had come by order of the goddess to pray for pardon and protection. The Guru was born to assist the Hindus[1] and the king prayed him not to allow him to fall into the power of the Muslems. The Guru replied that Raja Bishan Singh was a very religious man, and had become his Sikh so he himself was there to assist him. He told the king to fear not; his empire should be permanent; he ought to meet Raja Bishan Singh and hold no communication with the Muhammadans. The King was delighted with this speech, and begged the Guru to set foot in his city, bless it, and take Raja Bishan Singh, but no Muhammadans with him. The Guru without making him any promise dismissed him.

The Guru then went among Raja Bishan's troops and preached the blessings of peace. He quoted from Guru Nanak's "Sidh Gosht:

A holy man renounceth enmity and hostility.

And again from Guru Nanak's Sri Rag :

1 Suraj Parkash, Chapter X, Ras 12.

know that where the one name is uttered
There is the congregation of saints.

Raja Bishan Singh's army had no intention to prolong the enmity, and they declared themselves willing to accept the Guru's advice.

The Guru then sent for Raja Bishan Singh himself, told him the whole conversation with the king, and asked him to beat the drum of victory. The Raja was delighted with the Guru's negotiations. He said that the news was like nectar dropped into his dying mouth. The Guru then told him to prepare to cross the tributary of the Brahmputra with him, and take care that he took no Muhammadans in his train. The Guru and the Raja then crossed the river with an escort of a thousand Rajputs. They were received in a friendly manner by the king who advanced to meet him. The Guru set down placing the royal disputants on either hand, and effected a reconciliation and an interchange of friendly offices between them. By his influence they both exchanged turbans in token of life-long amity. Raja Bishan Singh made large presents to the Guru in recognition of his services, while the King of Bhutan asked him for some souvenir which he might look at and worship in his absence. The Guru took his bow and arrow and aiming at an Indian fig tree, drove the arrow through it. The Guru told him that he could always rememeber him by the mark on the tree. The Guru then gave him instruction to repeat the True Name, serve the saints, and if ever he encountered a diffculty, address his supplication to the immortal God and rely on the words of the Guru. He should not even by mistake worship cremation-grounds, cemeteries or temples, and he should ever associate with the virtuous. The Guru driving a dagger into the earth then addresed himself to both kings. "Let all the land on this side of the dagger belong to the Emperor, and all on

the other side to the King of Bhutan, and let both monarchs forget their enemity." This they both agreed to, and thus was the serious quarrel adjusted and bloodshed avoided.

The Guru spent a few days on the cool and pleasant bank of the great river. Crowds hearing of his fame came long distances to see him and obtain from him the fulfilment of their desires. The Guru was held in great honour throughout the whole country, and his reputation having reached Raja Ram of Asam,[1] that monarch came to do him homage. The Raja had no offspring and earnestly desired a son. He brought his two wives and they made obeisance to the Guru. The Raja congratulated himself on being so fortunate as to obtain a sight of the great leader of the Sikhs, and asked him to give him religious instruction. The request was granted, and the king was delighted proceeded next morning to wait on the Guru, but when it came to making his request he felt abashed. The Guru knowing the working of his mind encouraged him to speak. He then asked the Guru to grant him the boon of an heir to his throne, as he had been hither to deprived of the fruit of this world . He said addressing the Guru : "O great king, bring this sinking craft to shore." In reply the Guru took off his signet ring, stamped its impession on the Raja's thigh, and thus addressed him: "O' king, the impression of my seal shall be on thy son's forehead. By this know that it is Baba Nanak who hath mercifully granted thee offspring, and in return make thy son a Sikh of the house of the Guru." After this the Raja drank the water in which the Guru's feet had been

1 If this name be correct, it supplies an additional argument that the Guru must have proceeded with Bishan Singh against the King of Bhutan. In that case by the river Brahmputra must be meant one of its tributries. Col. Tod in his Rajasthan states that Raja Man Singh had previously conquered Asam among other provinces for the Emperor.

bathed, thus became a Sikh, and departed happy to his capital.

At this juncture a messenger arrived from Patna to inform the Guru of the birth of his son. On hearing this Raja Bishan Singh inaugurated great rejoicings. Gurus were discharged, the best musicians and dancers exhibited their skill, and copious alms were bestowed on the poor.

On the birth of the child the Sikh historian piously remarks: "It hath ever been usual that when God seeth His people suffering. He sendeth on earth one of His incarnations." Guru Gobind Singh afterwards in his *Vichitar Natak* described the circumstances of his birth. He was born three hours before sunrise on the seventh day of the light half of the Hindu month of *Poh* in the Sambat year 1723 (A.D.1666). It is stated that on Guru Tegh Bahadur's departure with Raja Bishan Singh, he directed his wife Gujari to name the son who should be born to her in his absence Gobind Rai. Gobind means support of the earth.

At the time of Gobind Rai's birth there lived in the city of Kuhram a Saiyid (or descendant of the Prophet of Makka) called Bhikhan Shah. On the young Guru's natal morning Bhikhan shah looked and bowed towards the east. His disciples asked him why he bowed contrary to all Muhammadan custom in the direction to which only Hindus turned in their matutinal worship of the sun. He replied that there had just been born in Patna spiritual and temporal king who should establish religion and destroy his enemies. He vowed that he would go to worship the new born sovereign, and would neither eat nor drink till he had seen him. He went by Delhi and arrived in Patna suffering great hunger and fatigue. He sat down near the Guru's house, but apart from the crowd who had come to offer their congratulations. When the crowd had dispersed, Kirpal Chand, the child's uncle went to Bhikhan Shah and asked him

for what purpose he had come. He told him the nature of his vow, and asked to see the new born child. The mother and grandmother were afraid of the Muhammadans and their Emperor Aurangzeb. The Emperor had previously sent for Guru Har Krishan, and he never returned. They therefore tried to put off Saiyid Bhikhan Shah, and told him he might return after three months when they would show him the child. The Saiyid remonstrated on receiving this answer, and represented that he was only a fakir, and had come hundreds of miles to see the new- born. At last by the advice of Kirpal Chand the mother and grandmother gave way, and consented that fakir should see the child but only in public, and in presence of the Sikhs of Patna, and amid the soul-inspiring strains of the Guru's hymns rebeck accompaniments.

When the infaint was produced the whole assembly rose to do him honour and present their offerings. The Saiyid too presented his, and bowed at the young spiritual prince's feet. He placed before him two earthern vessels containing confectionery covered with muslin. The child playing touched both vessels. Upon this the fakir took him up, and prepared to leave amid the thanks of the Sikhs for having been the means of giving them a sight of their future Guru. They asked Bhikhan Shah what he meant by the two vessels. He said that if the child only touched one of them no Muhammadan should be left in the land; but if he touched both, the Hindus and Muhammadans should abide, and the child should establish a religion of his own. Saying this the *Saiyid* departed.

The chroniclers of the life of Guru Gobind Singh delight to relate stories of his childhood. He received a little boat from a merchant's son, and delighted in rowing it on the Ganges. Once in so doing he dipped his feet into the water, and the words of Guru Ram Das were thus fulfilled-"The Ganges,

Jamma, Godavari, and Saraswate endeavour to obtain the dust of the saint's feet."[1] He used to set other children fighting and watch their contests. On being lectured by his mother on this impropriety he would go to sleep. On awaking early in the morning he used to be seen in a devotional attiude. He would promise childless women sons if they made him a boat. The Pathan governor was once passing by in great state. A herald preced him telling the populace to run and salute the great man whose equipage was approaching. The young Guru induced his play-fellows to make faces at him. The governor asked who those boys were who showed their teeth like monkeys. The young Guru is reported to have said, "Men shall very soon come and seize the empire of the Musalmans, whose power and glory shall thus depart." His garandmother Nanaki likened the boy to his grandfather Guru Har Gobind. The boy's mother knowing his invoked all the Gurus from Baba Nanak down to assist and protect her child.

When Guru Tegh Bahadur had adjusted the quarrel between Raja Bishan Singh and the King of Bhutan. and had also heard of the birth of his son, he and Raja Bishan Singh set out for Patna. Travelling stage by stage they at length arrived on the bank of the Ganges. The Guru sent a message to his mother that he would reach home early in the morining. His mother, wife, and son bathed and put on all their jewels and best dresses to receive him. On their arrival Raja Bishan Singh beholding the young Guru presented him an immense quantity of jewels and dresses, and foretold his future prowess and fame.[2]

When the family was alone, his wife asked the Guru how far he had penetrated into Bhutan. He replied as far as Baba

1 Rag Malar,1.

2 Europeans are meant.

Nanak had gone. The Guru explained why he had gone thither. He was the Creator's servant and went in the double capacity of friend to Raja Bishan Singh and preacher of God's word and fulfiller of the desire of Sikhs. After a few days' rest and spiritual comfort Raja Bishan Singh went to Delhi to report his success to the Emperor, and thence returned to his kingdom.

From his earliest years Gobind Rai was accustomed to practise shooting with a pellet-bow, and organize a company of boys of his own age to practice with him. His father used to seat him near him and tell him that, though the practice was meritorious, the time for putting it into effect had not yet arrived.

After a protacted residence at Patna Guru Tegh Bahadur turned his thoughts towards the Punjab, and communicated his resolve to return to his mother Nanaki. He said to her "O mother dear, it is now a long time since I left the Punjab, If thou permit me and I will return thither, give instruction to my Sikhs, and lead them the right way. Remain here with thy grand-son and nurse him. When he groweth strong, bring him to me." His mother became very thoughtful on hearing this, and represented that the Punjab was politically in a very unsettled state. Moreover, he had been long absent in the Bhutan country, had only now returned, and it was too soon to leave her again. Speaking thus tears of love rained from her eyes. The Guru represented to her that man's body was unstable, and vain was love for it. He on that occasion composed the following hymn:

I have seen that love of the world is false.
Everybody, whether wife or friend,
is intent on his own happiness,
Everybody speaketh of his relations,
and attacheth his heart to them with love;

At the last moment nobody will accompany him;
this a strange custom.
Stupid man as yet understandeth nothing though
I have grown weary of continually instructing him.
Nanak, if one sings the praises of God,
he shall cross over the terrible ocean.

On hearing this hymn the Guru's mother was consoled, and offered no further objection to her son's departure.

The Guru then addressed himself to his wife Gujri, "O' my good wife, I am going to the Punjab. The city of Anandpur which hath been built must be inhabited. Remain here, bring up thy son, and oppose not his wishes. After some time I will send for thee. My reason for asking thee not to thwart him is because he is the beloved servant of the Deathless Being. When he groweth up, he shall perform great deeds for the world. He shall destroy the evil and cherish his religion. I have received God's order to go to the Punjab and discharge several duties there. I know not if we shall meet again. Ever remember the Deathless Being" On hearing this his wife's eyes filled with tears, and she replied in her weeping, "O my husband, I have none but thee. Our child is still young. My mother-in-law is old. Thy words are immutable and are ever fulfilled. To whom art thou going to entrust me?" The Guru replied, "This body is temporary, the soul is ever permanent. The composition of the body is like that of the current of a river. Whoever fixeth his love on it is a fool. Be satisfied with whatever is God's will. Knowing this give thy mind contentment. Ever love thy son and repeat the True Name."

After this conversation the Guru's son went to him and said, "Father dear, I have heard that thou art going to the

Punjab. Take me with thee.[1] The Guru replied, "My son thou art still young. Thou shouldst have great suffering on the way. Therefore remain here for some time, and I will send for thee afterwards. It is thou who hast to do all the work at Anandpur." At the Guru's departure his wife pressed him not to make a long march on that day and to keep his child with him, so that parting between father and son might not be too abrupt, and that the latter would be able to endure it without too much sorrowing. To this the Guru agreed. His first march was within the city of Patna itself, where all his Sikhs went to bid him farewell and sing the Guru's hymns for his safe journey.

The Guru taking with him his treasurer, Mati Das, and four other faithful Sikhs proceeded march by march till he arrived at Ropar, where a large crowd of Sikh followers came to see him and make him offerings. The Guru then directed his route to Kiratpur, where he met his half-brother Sodhi Suraj Mal who was overjoyed at seeing him. To him the Guru communicated the news of the birth of his son, where at Suraj Mal was greatly delighted. He introduced his grandsons Gulab Rai and Shamdas to the Guru, who bestowed jewels and costly dresses on them. While staying at Kiratpur, the Guru visited Patalpuri where Guru Har Gobind had died, and prayed at the shrine of his own half-brother Gurditta. The Guru after staying at Kiratpur for some time departed for Anandpur. When he arrived there was great rejoicing. The whole city went forth to receive him and do him homage. His preaching and the new religion were discussed from house to house.

After Guru Tegh Bahadur's departure his son Gobind,

1 Supposing this to have been really uttered by the child Gobind Rai, it would show that his father Guru Tegh Bahadur spent a considerable time on the expedition and again at patna after his return.

though still a child, used daily to put all his arms together on a coach, worship them, and offer them incense. Whenever bankers's sons and Sikhs visited him, he used to instruct them in military tactics. In Gobind's area was a well of sweet water which the neighbours used to draw. One day as a Muhammadan woman went with her pitcher a pellet from the boy's bow accidentlly struct her on the forehead. She went with tears and lamentations to Gujari, and threatened to report to the Emperor the mischief the child had been doing in the city. The mother pleaded that her son was still very younger and knew not right from wrong. She therefore begged that the injured woman would pardon his indiscretion. After further parley Gujari gave her money to buy clarified butter and sweets, and promised she should have no further cause of complaint against Gobind Rai.

Gujari chased the boy with the object of chasting him. He ran up stairs and closed the door behind him. She then began to scold, and asked him if he was not afraid of the Emperor. He called out to her that he was afraid of no one but the Deathless God. On hearing this his mother desisted from her intention, and Nanaki, his grandmother, then quietly went upstairs and brought him down to his mother. Addressing the latter Nanaki said, "The boy shall be a great warrior like his grandfather, Guru Har Gobind." Gujari not relishing this and foreseeing further trouble, prayed to Guru Nanak to render brackish the water of the area-well so that no one might use it for the future, and tempt the boy to a repetition of his pranks. Upon this, it is said the water became immediately undrinkable.

One day Guru Tegh Bahadur thought of his death, and determined to send for his son Gobind so that he might come to cherish and protect Anandpur in the day of its bereavement.

At the same time Gobind Rai in Patna was thinking of his father. He said to his mother that when his father was leaving for Anandpur he promised to write on arriving at his destination, but they as yet had not heard from him. The boy expressed his desire to go to the Punjab. His mother replied that they would go when the Guru ordered it. The boy then urged that it seemed good to leave Patna with which he was not pleased. His mother informed him that the *masands* in and around Patna were good and obedient men, and satisfied their wants, but they should have great difficulties in the Punjab where they should find envy and jealousy, and where, moreover,they should be in danger from the hostility of the Emperor. His mother would not therefore consent to leave Patna.

Gobind Rai sent for a scribe to whom he dictated a letter to the *masand* Bulaki, who was employed to collect the Sikh offerings of Dhaka, ordering him to make a very costly *palki* and ornament it with gold and ivory for his journey. This article *Palki* caused to be made as quickly as possible by the best artists the country could afford. His mother was highly pleased on seeing it, and pointed it out as an instance of the obedience and good will of the *masands* of that part of India. Gobind however, affected to be displeased with the article, and had it promptly and publicly burned. He made the alleged dishonesty of the *masands* a reason for again urging on his mother the necessity of going to the Punjab where he said he had many things of importance to do. At that very time his father's letter arrived summoning him, his mother, and his Sikhs to Anandpur. When the news of Gobind's intended departure had spread, several persons came to him with offerings, and among others a banker called Jagat Seth, who offered him the shelter and hospitality of his many houses on

the way northward-an offer which the boy was not disinclined to accept.

Before Gobind departed, a deputation waited on him and begged him to leave his cradle as a memorial behind him. When they urged that there was nobody left to confer spirtual benefits on them, he told them that whatever supplications they offered in the temple with a pure mind should be accepted. On reaching Banaras crowds went with offerings to him. They were enchanted as well with his mental as his physical beauty. In the morning Gobind bathed in the Ganges, and all the Brahmns came to him and praised his generosity. They said they were beggars and had come to beg of him. Their applications were not in vain. Whereupon everyone praised him and said: "How generous and how young!" The Sikhs of the city, however, made up for him the amount of his offerings to the Barhmans. He remained there for several days. He used to hold court in the morning and then delight in sitting in a boat on the Ganges from which he admired the scenery, the verdure on the one hand, and on the other the stately and picturesque temples and mansions rising from the margin of the sacred river.

From Banaras Gobind proceeded to Ajudhia. There crowds came with offerings to behold him, and on seeing his beauty were loud in their praises and foretold his greatness as a hero. The Sikh historian relates that flocks of monkeys -animals so cherished at the Hindu shrine of Ajudhia -went to the Guru's tent. He first fed them with parched gram and then threw a lump of molasses among them, for which they all began to fight, some using their teeth and others their hands. The boy on seeing the simian combat was delighted, for even at that early age he loved the battle and the fary.

Gobind Rai then proceeded with his mother and followers

to Lakhnau, then as now the capital of Awadh (Oude), where they were all hospitably entertained by Fatah Chand, the religious supperior of the Sikhs, to whom the party gave a letter of thanks for his hospitality a letter still preserved by the sikh *Mahant* of that city. Gobing Rai and his party then proceeded via Hardwar towards Anandpur.

On crossing the river Jamna the party met a messenger bearing a letter from the Guru in Delhi to his wife. She read its contents- "The Turks have imprisoned me in Delhi. Paying due regard to the promise of Guru Nanak I have come hither by God's will to take their sovereignty from them.[1] Wherefore have no anxiety for me. Go not now to Anandpur. Tarry in the house of Jetha *masand* in the city of Lakhnaur. Cherish our son and recognise him as the Guru's image." Both Gujari and her mother-in-law received this letter as if their hearts had been pierced with arrows. The messenger tried to console them. He pointed out that the Guru had brought this fate on himself as the result of the prayar of certain Pandits of Kashmir. His family should therefore not take the matter to heart, but go with the young boy Gobind to Lakhnaur -a town about nine miles from Ambala in the Panjab. The messenger accompanied them thither, while Bhai Kirpal Chand, Gobind's uncle, with all the family property proceeded to Anandpur.

According to the "Suraj Parkash," Gobind Rai, though summoned by his father from Patna to Anandpur, never met him again. But according to Bhai Sukha Singh's "Gur Bilas" an older work of much literary merit, Gobind Rai reached his father in Anandpur prior to his departure for Delhi.

The circumstances which led to Guru Tegh Bahadur's departure from Anandpur and his subsequent imprisonment

1 The descedants of Babar were Humayun, Akbar, Jahangir, Shahjahan, and Aurangzeb.

and death in Delhi must now be narrated.

The crual and bigoted Emperor Aurangzeb then reigned in Delhi. He had imprisoned and starved to death his own father and killed his three brothers -Dara Shikoh, Murad, and Shuja. He had disgraced his eldest son Muazim, afterwards Bahadur Shah, and turned his wife naked out of doors. And he had by the exercise of treachery imprisoned Tana Shah, the king of Golkanda. On account of all his crimes he was heartily hated even by his own co-religionists. He then sent for his priests and asked them what he was to do to regain the sympathy of the Muhammadans. His counsellors said he could only do so by converting the Hindus to Islam. He should send money and other presents to Makka and Madina. His priests would take them and bring him credentials from those holy cities to show that he was an orthodox and religious Muhammadan. All this being done he was to issue proclamations throughout the empire that the Hindus should embrace Islam, and that those who did so should receive *jagirs*, state service, and all the immunities granted to royal favorities. The Emperor took the advice of his priests, and all the plans suggested were adopted.

The experiment of conversion was first tried in Kashmir. There were two reasons for this. In the first place, the Kashmiri Pandits were highly educated, and it was thought that, if they were converted, the inhabitants of Hindustan would readily follow their example; secondly, Peshawar and Kabul, Muhammadan countries were near, and if the Kashmiris offered any resistance to their conversion, the Muhammadans might declarre a religious war and overpower and destory them. It was also believed by the Emperor -without foundation as it afterwards turned out -that the Kashmiri Brahmans might be tempted by promises of money and government

appointments. The Emperor Akbar by the force of wealth not only subdued Muhammadan India but also Rajputana, and caused his name to be inserted in the hymns to the gods and goddesses. Poets too were found to sing his praises and grant him divine honours.

With naked feet, O' goddess, Akber went
And pleaced a golden umbrella over thee.

To the sacred books of Hindus he added *Allah* Upanished, so that the Hindus might pronounce the name *Allah* with reverence. He caused his head and face to be shaved and only a Hindus's top- lock to remain, though to his barber he gave a piece of unholy leather to sharpen his razor, and thus originated an Indian custom of using leather for such a purpose, which has lasted to the present time. Why should not Aurangzeb be even more successful than Akbar?

Sher Afgan Khan, the Emperor's viceroy in Kashmir, set about converting the Kashmiris by the sword and massacred those who preserved in their adherence to the faith of their forefathers. It is said there was piled up a heap of one *man* and a quarter, or, a hundred weitht of *janeus* or sacrificial threads. The Hindus who would not be converted and whom Sher Afgan Khan's troops could not capture, fled the country. Even Muhammadans who in any way assisted the Hindus were mercilessly put to death.

At last Sher Afgan Khan began to reflect that there was too much slaughter, and it might happen to him as it did to the Emperor Hamayun, whom Sher Shah the Afgan Chief expelled from Indian, or as it happened to the Muhammadans whose seed had been extirpated from his dominions by Raja Jaipal, whose motto was "When I die there shall be an end of the world." Thus reflecting Sher Afgan Khan sent for the

Kashmiri Pandits, informed them of the Emperor's order, said he was only obeying it, and begged their forgiveness. They became silent for a while and then used for a respite of six months to consider whether they should embrace Islam or die for their religion. Sher Afgan Khan after all the slaughter of which he had been the instrument, was glad to accede to their request.

Meanwhile the process of conversion went on in India. Aurangzeb at first resorted to the four means of traditional Indian policy in dealing with the Hindus. He made peaceable overtures, then offered money, then threatened punishment, and lastly caused dissension among them. When these measures failed, he had recourse to forcible conversion. He destroyed temples and converted them into mosques. He killed cows so sacred in Hindu estimation, threw their flesh into wells, and forced Hindus to drink the water therefrom. Not satisfied with this defilement he used to send the Hindus to mosques and force them to pray to the misnamed Rahim (merciful God), instead of their own, Ram, a God of mildness and compassion.

The Kashmiri Pandits who had obtained a respite of six months from Sher Afgan Khan proceeded after some consideration to the shrine of Shiva at Amarnath, there to pray and perform austerities to avert the wrath of the Muhammadan Emperor of Delhi. They cried. "O God, protect our honour since the sovereign of the Turks is destroying our religion and converting all Brahamans and Hindus to the Musalman faith! We have come to thy protection." After eight days of such prayers and supplications, invoking Shiva by his thousand names, and doing painful fasting, they decided it was better to die than embrace Islam. It is said the God Shiva beholding their determination took compassion on them. A letter came

from on high telling them that in this *Kaljug*, or last age of the world, Guru Nanak was spiritual king. He would protect the Hindu religion. No other god had power to do so. The ninth king in succession to him, Guru Tegh Bahadur, was now on his throne. They should repair to him, and he would protect their honour and their faith. The Pandits heard that the Guru was then at Anandpur on the bank of the Satluj, and thither they proceeded. On their way they stayed at Amritsar, where they bathed in the sacred tank of Guru Ramdas. They then proceeded to Anandpur where they arrived after much discomfort and suffering, owing to therir ignorance of travel in an unknown country in the plains of India and in the hot season.

On their arrival in Anandpur, they told the Guru their sad story-how the Hindus of their country were being converted notwithstanding the respite granted to themselves, and how a *man* and a quarter weitht of *janeus* had been collected from Hindu converts to Islam, They handed the Guru the letter they had received at the temple, and told him that he had been born with the express object of preserving the Hindu religion, that his very name had power to cherish those who sought his protection: and they implored him to preserve the honour of their faith in whatever way he deemed most expedient.

The Guru sat silent, and for some time pondered on their request. He recollected how Guru Nanak had granted sovereignty to the ungreatful *Turks*. His grant could only be revoked by the sacrifice of a life. It was necessary for Guru Tegh Bahadur to offer his head for the Hindu religion. His darling boy Gobind, according to Sukha Singh's Gur Bilas[1], was then playing in the hall, and on seeing his father sad and

1 Chap V, Chhand 14.

thoughtful went to him. His father spoke not, but tenderly embraced him. The boy said, "Father dear, why sittest thou silent today? Why not regard me with thy usual look of affection? What offence have I committed that thou wilt not even look cheerfully on me?" The Guru taking compassion on his dear child -dear as only Gobind Singh could be seated him near him- said, "My son, thou knowest nothing now. "Thou art still a child. This matter on which the Brahmans have come is of vital importance. The world is grieved by the oppression of the Muhammadans. No Kshatri is now to be found. He who is willing to sacrifice his head shall free the earth from the burden of the Muhammadans." The child replied: "For that purpose who is worthly than thou who art at once generous and brave?"[1]

When Guru Tegh Bahadur heard this from his child's lips he divined everything that was to follow. He told the Kashmiri Pandits to go in a body to Delhi and make the following representation to the Emperor: "We live on the offerings of the Kshatris. Guru Tegh Bahadur, the foremost among them is now seated on the throne of Guru Nanak. If thou canst first make him a Musalman, then all the Sikhs and the Brahmans who live on his offerings shall of their own accord adopt thy faith." The Pandits obeyd the Guru, and proceeded to Delhi to urge his self-sacrificing proposal. The Emperor after consulting his Muhammadan doctors adopted it with extreme joy. He said, "If the Guru does not become a Muhammadan, he will at any rate show us a miracle." Having thus decided the Emperor sent two officers to summon him. The Emperor was full of hope which he expressed to his *Qazis*, that once the Guru was converted there should be a large accession of

1 Sukha Singh's "Gur Bilas," Chap.V, Chhand 15, 16

Hindu converts. But he had forgotten, says the Sikh chronicler, that he must himself die also, and that in summoning the Guru to his presence he was summoning the angle of death.

The officers who bore the Emperor's order to the Guru billeted themselves on the towns and villages through which they passed. four porters for each officer pressed into service at every village were obliged to make their *palkis* to the next. In this way they were not long in comfortably accomplishing the journey to Anandpur. On hearing that the Guru gave audience in the morning they sent word that they had a message for him from the Emperor. The Guru said that he was already expecting death's messengers and he was not sorry that they had at last arrived. The Guru's Diwan, Mati Das, remonstrated with him for what he had said, and called to his recollection that the Emperor had been a friend of the Gurus, and instanced the attention he had shown to Baba Ram Rai, the eldest son of Guru Har Rai, Mati Das advised the Guru to go and meet the Emperor without any anxiety. The Guru read the Emperor's order, and wrote in reply that he would present himself at Delhi after the rainy season. He then handed his letter with presents to the officers and dismissed them. The officers proceeded on their return journey without further molestation of the Guru.

The Guru took leave of his family and his devoted Sikhs, and began his journey to Delhi on the first day on the month of *Harh* early in June immediately preceding the rains-when the heat is at its extreme in Northern India. On his way he visited his sincere Muhammadan friend Saif-ud-din who lived at Saifabad. This man received him with great honour. and invited him to stay with him during the rainy season. The Guru accepted the invitation, and during his stay gave religious instructions and spiritual happiness to many faithful Sikhs. Saif-ud-din found some ever new service to perform for the

Guru, and their conversation was continually of God. Saif-ud-din became a convert to the Guru's faith.

At the close of the rains in the beginning of October Aurangzeb again sent two messengers to ascertain the Guru's progress to Delhi. They went to Anandpur, but he was not there. They tried Amritsar but with similar ill success. They then returned to Delhi, and reported that the Guru had fled. Aurangzeb despatched orders all over his empire to find and arrest him. The Guru, probably in ignorance of these proceedings, remembered his own promise and took his leave of Saif-ud-din. Saif-ud-din became very sad at parting with his guest, and begged him to take him with him. The Guru excused himself on the ground that he had private business, in which it would be irksome for him to assit. He then dismissed all his Sikhs except five, namely, Mati Das, Gurditta of the line of Bhai Budha, and three others whose names have not been preserved, and proceeded to give himself up to the emperor at Delhi.

The Guru and his five followers first halted at Samana a Pathan city, subsequently sacked and destroyed by Banda. The Guru pitched his tent outside city walls. While there a Pathan who had been introduced to him at Saifabad, went and paid him homage, and made him offerings. He begged the Guru to remain with him for some days. The Guru said he must move onward, and asked his Pathan friend to allow him.

The Pathan when returning to his house fell in with the dragoons who were searching for the Guru, and evaded their enquiries as to his whereabouts. He went again to the Guru's tent and begged him to take shelter in his fort. The Guru replied that he would remain where he was for the present. What God wished to do should be done. Nothing was in man's power. The Pathan begged the Guru to go to his home and

hallow it with his presence. He had the Guru's horse saddled, and the Guru seeing his affection consented and became his guest. The Pathan closed his doors and placed sentries on guard. Meantime the men in quest of the Guru remained day and night in the vicinity. Putting watchmen on the roads and searching every house, they ultimately traced the Guru to the residence of the Pathan. He said in reply to their enquires-"Could I allow a Hindu into my private apartments? You are bringing a false charge against me; and if you repeat it either you or I shall die." The dragoons were alarmed at these words, became silent, stopped their ears so as not to hear the language addressed them, and departed. The faithful Pathan thus succeeded in inconcealing the Guru for several days.

The Guru, who does not appear to have meant to evade arrest, but only to gain time to preach on his journey, went thence to a village called Hali. There lived a massand who through fear of the Muhammadans would not even visit him. The Guru next proceeded to Chihka where lived a *masand* called Galaura, The Guru had once found him as a *waif*, and brought him up to manhood. He then left service and went to his native village, where he was now delighted to receive his old master. The Guru knowing his devotion stayed with him and granted him the Sikh offerings of Hansi and Hisar. Galaura's wife, who was described as a very simple-minded person, the Guru blessed and reed from further transmigration, and to Galaura himself he gave a quiver full of arrows to serve him in the hour of need. He exhorted him to act honestly on all occassions and he should prosper, but if he ever acted dishonestly he should perish.

The Guru then proceeded to Karha where there was a temple erected to Guru Har Gobind, who had rested there when

he was going to visit Gorkhmata.[1] There resided another *masand* who through fear of the Muhammadans would not visit the Guru. The Guru, however, received great attention from an agriculturist whom he rewarded with a large sum of money and induced to dig a *bawali*, or well with descending steps, on the spot hallowed by the presence of the founder of his religion.

The Guru then went to the village of Khar where he passed the night giving religious instructions to sikhs. When they had heard him they began to moralise on the political condition. They said the Turks must at some time have done great penance, for they had now arrived at such a pitch of power that no one could withstand them. The Guru replied, "We will gradually destory the Musalmans who are ever engaged in every evil deeds and forming still darker designs. They must, it is true, at one time have performed great penance and lived religiously to have obtained empire and dignity now. The king who acteth according to his religion, who practiseth justice, who is not greedy, who, protecteth and showeth mercy to his subjects, who dispelleth their sorrows and conferreth hapiness on them instead, who receiveth only reasonable revenue, who suppresseth thieves and robbers, removeth the many similar obstacles to good government, and who over acteth honestly, shall secure sovereignty for his descendants.

"But those who, though they may have obtained empire by penance in previous births, now perform evil deeds, who devote themselves mainly to sexual pleasures, and neither listen to nor make themselves acquainted with the sufferings of their subjects, who seize wealth by every means in their power, and who feel not compassion for the poor, shall find

1 The place is now known as Nanak Mata for a reason to be afterwards stated. It lies north of Pilibhit.

their empire and dignity daily decrease. The former emperors and empresses of the Turks were generally just, and allowed the Hindus as well as the Musalmans the free exercise of their religion. But now Aurangzeb hath formed very evil designs and seeketh to destroy the Hindu religion. In the wantonness of his pride he practiseth violence and opperssion. His suffering subjects fear for their lives. wherefore it is now abundantly manifest that his empire and dignity cannot abide but shall all gradually perish, and that there shall none of his progeny remain even to beat a drum."[1]

Many Rajas of the present age who suppose their position is the result of greatly meritorious acts in previous births and that they have nothing to do cut enjoy themselves in this, may not unwisely wonder on the Guru's words.

Next morning the Guru reached Khatkan where no one paid him attention. He sent for flour and *dal*, and had them cooked for his dinner. During the night the villagers formed a design to steal his horse which they saw was of excellent strain and very valuable. Six men went to take away the animal, but it is said that they were immediately stricken blind and had to abandon their design. They were,however, able to find their way to their homes, and on discussing the incident there, learned that the horse belonged to a celebrated priest. They then decided to go with offerings of bread and beseech his pardon. They asked for two favours besides-one to be restored their eyesight, and the other that the Guru should sweeten the brackish water of their village. Both favours were granted. The thieves recovered their vision, and the Guru, drawing an arrow from his quiver, said that as far as the arrow flew the water of the earth should became sweet. They were enjoined to sink

1 Suraj Parkash, Ras XII, Chap.34

a well within that radius, and their labour should be rewarded. In this way the Guru continued his jouney conferring temporal and spiritual favours on his audience until he reached Agra. There he encamped in a garden outside the city.

The Guru sent for a shepherd boy he saw in the garden, and asked him to do him a favour. The Guru took from his finger a large gold ring set with diamonds, and asked the shepherd to go and pledge it and bring him two rupees worth of sweets. The shepherd said he had no cloth in which to wrap the sweets. Upon this the Guru took off a very valuable shawl he wore, and handed it to him for the purpose. The boy, not knowing the Guru, enjoined him to look after his herd of sheep and goats, and departed on his errand. The Sikhs who accompanied the Guru were astonished at what he had done. Mati Das took the liberty of saying, "Have we not money? Why hast thou parted with thy ring? Morever, instead of a handkerchief thou hast given thy valuable shawl to bring the sweets in" The Guru replied that he was hungry, and it would have taken too much time to search for and unpack his money. The shepherd knew the place and would bring the sweets quickly, and both his five Sikhs and himself wanted something to eat. Moreover, what he had done was done by God's will which could not be set aside by hunderds of devices.

The shepherd went to the city, and stopping at a confectioner's shop showed the ring. The confectioner on examining it said it was a priceless article, and asked the boy from whom he had received it. The boy told him, whereupon the confectioner weighed the sweets. When the boy presented the shawl to wrap them up in, the confectioner became still more astonished. He said that the boy must have stolen both the ring and the shawl, as the owner of the latter could never have sent it to be spoiled with sweets. The confectioner

accordingly arrested the shepherd and took him to the police office. The boy, on being interrogated said he had got both the ring and the shawl from a sardar who was putting up in a certain garden, and he described him and his five companions. The police officer sent two policemen to make enquires regarding the visitor.

When the policeman arrived, they asked the sardar who he was. The Guru candidly told them his name and station. On hearing this one of the constables returned to the police office to give information and the other to watch the Guru. The *Kotwal* remained was delighted to hear that Guru Tegh Bahadur had been found at last, and to think that he should get a large reward from the Emperor for the outlaw's capture. The police officer then went to the governor of the fort, told him the circumstansces, and chuckled at the thought that they should all become great men after the capture of the much-sought Guru. The governor of the fort ordered five hundred horesmen to equip themselves. One hundred of these he placed around the fort, and the remaining four hundred he and the police officer took to arrest the Guru. The Guru frankly replied to all their questions. They then informed him that the Emperor had sent written orders in all directions to arrest him, and asked him to kindly go with them to the fort, and they would enquire the Emperor's wishes regarding him. The Guru asked why they were arresting him. They replied that they did not know; that was only known to the monarch himself. The Guru at once ordered his horse to be saddled and with his five Sikh followers entered the fort. The Guru at his arrest and in the fort preserved his marvellous equanimity, never showing the slightest sign or displeasure or disappointment.

The Governor of the fort and the police officer reported the arrest to the Emperor. The latter was overjoyed at the

capture of the great priest of the Sikhs. He said that his wish had been fulfilled, and he would now convert the wonder-working Guru to Islam, and the Muhammadan religion should then be rapidly accepted by the people. He sent off a regiment of twelve hundred horses to Agra to bring the Guru to his presence. He explained to them that the prisoner was the priest of all the Hindus, and must not escape. If any Rajput or Hindu were to assist him in endeavoring to do so the regiment was to perform their duty. They were not, however, to annoy him in any way on the journey to Delhi.

When the soliders went to arrest the Guru he enquired what enmity there existed between the Emperor and himself. 'He is a monarch, I am a *fakir*. I have no scores to settle with him: I bear him no ill-will or enmity.'' On hearing this the officers asked him to go with them at once, and reserve his reply till he came before the Emperor.

When the Guru with his five Sikhs arrived in Delhi, the Emperor consulted his *Qazis* as to where he should be imprisoned. They advised that he should be kept in a haunted house. ''If he be kept there, he shall probably die, but if he survive we shalll behold his miraculous power. If he desire not to enter the place, let him accept Islam.'' Having thus decided they put the Guru into a room in the haunted house, placed his Sikhs outside, and stationed sentries all round. Every Sikh who came to see him was refused admittance. The Guru consoled himself by reflecting on the words of Guru Arjan-

Nanak becoming manifest proclaimed the true Word to all;
God's servent who taketh God as his protector hat no fear.[1]

And again-

1 Guru Arjan, Rag Bilawl.

God pervadeth all His creatures,
He beholdeth all with His own eyes, [1]

It is said that the ghost finding himself the Guru's custodian, visited him with the object of doing him a favour. He went to the market place, and brought fruit and sugar-cane for his holy guest. The Guru ate some of the fruit and sucked a piece of sugar-cane. He then questioned the ghost as to how he had entered such a body. The Ghost explained that he had had a quarrel with his relations, and taken a false oath in his own interests, the result of which was his present condition. The Guru told him to suck the bark of the sugar-cane which he himself had thrown away. The ghost did so, his spirit immediately left the degraded body that enclosed it, and he soared the heaven as a demi-god!

The Emperor and his Muhammadan priests thought if the Guru died in the haunted house the Hindus should became affraid and readily accept Islam. If, on the other hand, the Guru survived, he should be so terrified by what he saw overnight that he would become a willing convert. If however the Guru through his supernatural power felt no fear, then they would forcibly convert him.

The Emperor sent for the Guru and addressed him. "It is my pleasure that there should be but one religion. Hinduism is false and worthless, and those who profess it shall suffer punishment in hell. I pity them and therefore wish to do them a favour. If they of their own accord keep the Id, and fast, and repeat the Muhammadan creed and prayers, I will reward them with wealth, appointments, land-revenue grants, and lands with irrigating wells. In this case thou, too, shalt have many disciples, and thou shalt become a great priest of Islam.

1 Sukhmani, Ashtapadi XXIII, Pad 5.

Therefore accept my religion, and thou shalt receive from me whatever thy heart desireth." The Guru replied, "O Emperor, thou and I and all people must walk according to God's will. If it were the will of God that there should be only one religion. He would not have created the Hindus or, having created them, would not have given them offspring. He hath no partner and can do as He pleaseth. Neither thou nor I can oppose Him."

The Emperor seized on the Guru's expression that all men must walk according to God's will and said, "God the most high appeared to me in a vision, and told me to convert the whole world to Islam. I am therefore obeying God's order." The Guru replied, "I know not whether thou or thy God speaketh falsely. He telleth me one thing and thee another. However, since thou wilt not believe, I will give thee ocular proof of what I say." The Guru then requested the Emperor to send for five *mans* of black pepper, and he did so. The Guru had it made into a heap which he caused to be ignited. It burned for twenty-four hours and was apparently reduced to ashes. The Guru then desired that the heap of ashes should be pounded and sifted. When this was done three pepper pods came out whole. The Guru then said, "O' king, thou hast now got thine answer. Thou wishest to make one religion out of two. Him whom the Creator desireth to preserve not even fire can touch. On that account, O' king, be satisfied with what He hath done. As these three pepper pods have been saved from the fire, so shall three religions, Hindusim, Islam, and the Khalsa be saved from the flames of the tyranny."

After a conference with his Muhammadan doctors and ministers the Emperor again sent for the Guru, and said he would perform for him every service in his power if he embrace Islam, otherwise he would have him severely tortured. The Guru replied, "Hear, O Aurangzeb, I will never

embrace Islam. Thou and I and all creatures are the servents, not the equals of God. The world is subject to him. The great prophet who originated the religion thou professest was unable to impose one faith on the world, so how canst thou do so? He who practiseth pride shall be utterly extripated. Even thy prophet Muhammad was not able to convert his own uncle to Islam. Of what account art thou? The *aswad* stone which the Muhammadans set up in money of Adam, and which they call celestial, but which the Hindus calls the lingam is worshiped by Musalman pilgrims. Is it anything more than an idol? When Muhammad drove idolatry out of Makka, the inhabitants formed a design to assassinate him. When he bacame aware on this, he made his escape at night to Madina, leaving all his property behind and never returned. Canst thou justly say that he enjoyed God's special favour? Nay, we are God's people. God alone is master; He can do what he pleaseth. O Aurangzeb, who art thou and what power hast thou to convert the whole world to Islam? Guru Nanak hath said, 'Death laugheth over man's head, but the brute knoweth it not.' O king, through pride thou thinkest not that thou too shalt assuredly die."

On hearing this the Emperor became enraged and remanded the Guru to prison, giving orders that he should be tortured until he accepted Islam. The more, however, he was tortured, the more happy he appeared. The *Qazis* then suggested that the Guru should be required to eat Muhammadan food. He should then be *ipso facto* a Musalman, and his religion should in the estimation of Hindus be forfeited. The Emperor adopted the suggestion, and sent him dishes which he had cooked in his presence. He then despatched his nobles and servants with them to the Guru who was pressed to partake of them and accept Islam so that he might be tortured

no more. The Emperor would exalt him to high office, and furthermore give him his daughter in marriage. The Guru looked at the cooking-pot, and asked what it contained. They replied meat. He then asked them to remove the cover, whereupon, it is said, young sucking pigs whose number seemed endless issued from it. The cratures ran about grunting, and filled the houses of the Muhammadan guards. At last the whole area of the prison was covered with them. The Muhammadan expounders of civil and religious law were shocked, began to run away, and call on God to protect them. The Emperor wound up the interview by telling the Guru that if he did not embrace Islam he would put him to death without further parley.

The Guru replied that what God willed would take place. No one else had power over him. Notwithstanding the Guru's repeated refusals, the Emperor still entertained hopes that he might be converted. Messengers continued to be sent at intervals to renew the Emperor's promises, and ask the Guru to perform a miracle or embarce Islam. The Guru replied that miracle was the wrath of God; and to undo what God has done, that is, to circumcise himself would be a crime against heaven. He would not consent to the Emperor's proposals. He did not want office or power; he did not desire to ally himself with the king's daughter; he felt no greed in his heart, and he would not embrace Islam, but the Emperor might act as he pleased.

In the *Gurmukhi* chronicles there is frequent mention of the Guru having gone outside his prison walls to meet and dine with his Sikhs, and bathe in the Jamna, but this is attributed to his thaumaturgic power. His followers apparently suppose that he possessed two bodies, one to be restrained by his jailors and the other to wander where he pleased. One day as he was on the top story of his prison, the Emperor thought he saw

him looking towards the South in the direction of the imperial *zanana*. He was sent for next day and charged with this grave breach of Oriental etiquette and propriety. The Guru replied "Emperor Aurangzeb, I was on the top story of my prison, but I was not looking at thy private apartments or at thy queens. I was looking in the direction of the Europeans who are coming from beyond the seas to tear down thy *pardas* and destroy thine empire." A sikh writer states that these words became the battle cry of the Sikhs in the assault on Delhi in 1857 under General Johan Nicholson, and that thus the prophecy of the ninth Guru was gloriously fulfilled.[1]

Mati Das, the Guru's faithful sikh, charged his master with practising too much humility, and talked of destroing the whole sect of Muhammadans and putting an end to the Mughal rule. The Guru remonstrated with him, and said that man must accept and obey the will of God. Mati Das replied that the Guru's sufferings were intolerable. A conversation ensued in which the Guru referred to Guru Nanak's promise to Babar that his empire should last for seven generations. Guru Nanak said that he would then take it from him. Babar remonstrated- "Doth any worthy man take back what he hath once bestowed?" Guru Nanak replied, "when the monarchs of thy line practise tyranny, I will deprive them of empire. I will recall the gift by sacrifice of a life."

Guru Tegh Bahadur continued, "The Turks have now become tyrants. I must fulfil Guru Nanak's promise, and lose my head here." This conversation was overheard by a priest who reported it to the Emperor. Mati Das was in consequence bound between two pillars and his body cut in two with a saw. When the executioners began to apply the saw to his body, he

1 "Life of Guru Tegh Bahadur" by Bhai Narayan Singh.

began to repeat the *Japji*. It is said that even when his body was divided in two he continued to repeat the great morning prayer of the Sikhs, and only became silent when its repetition was complete.

On witnessing the martyrdom of Mati Das, the Guru's other Sikhs became sore afraid. They went to him at night and represented their danger. He told them that they were free to leave him. They represented that they had chains on their feet and how could their release be effected? Through the Guru's miraculous interposition their fetters fell off, the prison doors all stood open, and the guards snored in the sleep of neglect. One of the Sikhs, Bhai Gurditta, repented at last and remained with the Guru to suffer his fate. When the Guru was questioned by the jailors as to how his three Sikhs had escaped, he replied in the words of Guru Arjan:

"God playeth in everything Himself;
One man He rescueth, another
He envelopeth in the wave;
As he causeth men to dance, so they dance
According to the past acts of each.

"The great God who created them hath rescued them from prison. What hast thou to do with them now? Thy business is with me. It is I who have been imprisoned. Those Sikhs only remained through their regard for me. They did nothing to the Emperor that they should remain in prison."

The Guru sent a message by the departing Sikhs to his son to abide fearlessly in Anandpur. The time for himself to leave his body had arrived, and he would leave it in Delhi. He would leave it all the same had he remained in Anandpur. He enjoined his son to grieve not for him as he had brought his troubles on himself. He would turn to ashes the fruit of the great penance which the Emperor had performed in former

births, and by which he had obtained sovereignty.[1] Guru Nanak had promised Babar empire for seven generations. Six emperors of his line had reigned, and Guru Tegh Bahadur would offer his own life in lieu of the seventh.

Gobind, on hearing his father's message, received it with equanimity, but his grandmother and mother began to weep. He tried to console them, and said "We will abide in Anandpur and destroy the Muhammadan." His mother upon this cautioned silence lest some agent of the Emperor should hear his silence or concealment. They would await the arrival of his uncle Kirpal Chand with horses and carriages from Anandpur, and go thither with him.

While Gobind was at Lakhnaur his favourite amusement was playing at mimic warfare. Under the tutorship of Magan he used to form the boys of the city into opposing armies and engage them in sham fights and martial exercises. While Gobind was thus engaged he was visited by Saiyid Bhikhan Shan -owner of the villages of Kuhram and Siana four miles from Lakhnaur- who had previously gone to see him at his birth in Patna, and knew that the boy was destined one day to bestow the Mughal empire on the Sikhs. Bhikhan Shah had obtained the village of Thaska from the Emperor, and he came to beg Gobind to allow him to remain in undisturbed possession of it during the Sikh Government which was to follow. Gobind promised that no one should molest him. Upon this Saiyid Bhikhan Shah fell at his feet. When he as a Musalman was reproached for prostrating himself before a Hindu child, he justified himself by saying that the boy was on the spiritual throne of Guru Nanak, that he should be seen hereafter in God's court, and that whatever God did now He did through

1 This, as above remarked, is the general belief of Hindu and Sikh Chiefs.

Gobind's mediation. The boy had assumed birth to save the Hindus, establish the Khalsa sect, and overthrow the empire of the Turks. At the time Gobind was only seven years of age.

On the arrival of Bhai Kirpal Chand from Anandpur with horses and carriages Gobind accourtring himself in his offensive and defensive weapons mounted on horseback, and went on a shooting excursion accompanied by his uncle's huntsmen. On that occasion one Ghogha, who lived in the neighbouring village of Naneri, come to him to beg forgiveness for an offence formerly committed. Once when Guru Tegh Bahadur had gone on a pilgrimage to preach the faith, Ghogha abducted his female servant. He came now to make his peace with God and Guru. He prayed the Guru to go to his house and bless it with his presence. As Gobind set foot on Ghogha's threshold a Sikh arrived and told him of Ghogha's offence which had not previously known. Gobind upon this became very angry, told Ghogha to leave him and said. "Mayest thou never have offspring!"

Gobind's mother was unwilling to leave Lakhnaur before she had received further tidings from her husband, and she also feared violence from the Muhammadans on the way to Anandpur. Her son however consoled her as before. He proposed sending a letter to his father and requesting that a reply be sent them to Anandpur. This was unanimously agreed to.

The young boy praying to all the nine Gurus set out and was followed by his mother and the remaining members of the family. After a few nights' journey they arrived at Kiratpur. Here he was met by Gulab Rai and Siyam Das, grandsons of his uncle the late Suraj Mal. They escorted him to their house and treated him with respect and affection. At Kiratpur Gobind visited mausolea of Baba Gurditta, Guru Har gobind, and Guru

Har Rai. As he approached Anandpur, the women and men of the city came forth to meet him. They were all astonished and fascinated on seeing the beauty of the young Guru. Kirpal Chand pointed out to him the hill of Naina Devi and Sutluj Flowing by, places with which he was afterwards to be so intimately associated.

When the Governor of Delhi jail reported that three of the Guru's Sikhs had escaped, the Emperor orderd the Guru to be locked in an iron cage, and a sentry with a drawn sword placed on guard over him. The Guru on hearing this order calmly replied with a hymn of Guru Arjan-

They who commit sin shall assuredly be ruined;
Izrail shall seize and smite them;
The Creator will put them into hell;
And the accountant[1] *there shall ask for their accounts.*

The Guru in reply to the further demands of the officer sent by the Emperor replied as he had done on a former occasion- "I will not accept thy law or thy religion, and I will not abandon my faith. the glory of the Turkish power is now at an end since thou art forcibly depriving men of their religion. I will dig up the roots of the Turks and throw them into the briny ocean, since what is melted with salt shall never revive, and the Turks shall never again have way in Hindustan." The Guru is said to have also quoted the hymn of Baba Nanak-

when kings, lions, headmen, and dogs,
Instead of watching, rest in sleep,
King's servants inflict wounds with their nails,
And taste and drink the subject's blood.

Bhai Gurditta who was still fettered was allowed to wait

1 Baniya = Dharmrai is meant.

on the Guru. Soon after this a messenger arrived bearing a letter from his wife and son. After making enquiries regarding his wife, son and family, the Guru wrote his first slok for the general instructions of his followers:

He who singeth not God's praises rendereth his useless;
Saith Nanak, worship God, O my soul, as the fish loveth, water.

He then wrote the fiftieth *slok* for his wife Gujari's special consolation

Ram passed away, Rawan passed away with his large family;
Saith Nanak, nothing is permanent; the world is like a dream.

For all in sorrow he wrote the fifty-first *slok*-

Be anxious only regarding what is not expected;
It is the way of the world, Nanak, that nothing is permanent.

To his son he sent the fifty-third *slok*-

My strength is exhausted, I am in chains, and have no resource.
Saith Nanak, God is now my refuge;
He will succor me as he did to elephant.

And also the fifty-fifth-

My associates and companions have all abandoned me;
no one remaineth with me to the last;
Saith Nanak, in this calamity God is mine only support.

It is believed that the Guru during his capitivity composed most of his other *sloks* and hymns, and sent them too by the messenger. The Guru said to him at parting: "My end hath come; console all my people. We must all be satisfied with God's will, Take this letter quickly, and bring me an answer."

Gobind replied to the *slok* addressed to himself with the fifty fourth *slok* in the collection of *slok* bearing the name of the ninth Guru in the Granth Sahib-

Strength is thine, thy fetters are loosed;
thou hast every resource;
Nanak, everything is in thy power;
it is only thou who canst assist thyself.

The Guru was very pleased at receiving this *slok* and message from his son, and remarked that he was fit for the Guruship, He sent into the city of Delhi for five *pice* and a cocoanut to forward him in token of his appointment to the Sikh spiritual sovereignty. When the five *pice* and the cocoanut arrived, the Guru placed them in front of him, meditated on his distant son, and bowed to him. He sent the articles to Gobind with the fifty-sixth *slok*-

The name remaineth, saints remain,
Guru Gobind remaineth;
Saith Nanak, few are they who
in this world follow the Guru's instruction.

Before the messenger reached Anandpur the Guru's family was in great distress on account of vision which his wife had had. She thought that she saw the Guru place five pice and a cocoanut before son Gobind and bow to him in token of his appointment, and then she beheld the Guru's head separated from his body. She requested her son to send a Sikh at once to ascertain if the vision had any reality. If the messenger met on the road the Sikh who expected from Delhi, he was to let him come on, and he himself should proceed to Delhi to obtain the latest information regarding the Guru.

Meanwhile the Emperor kept his thoughts on the Guru's conversation. He sent for a Muhammandan priest and told him to take one of the nobles with him to the prisoner with this message, "Thou art to accept the Muhammadan religion or work a miracle. If thou work a miracle. thou mayest remain

a Guru as thou art. If thou accept Islam, then shalt thou obtain my daughter in marriage, be advanced to an exalted position and be happy. If thou fail to accept these offers thou shalt be put to death. This is my final decision."

The Guru replied in the same purport as before, and added-"The religion of the Guru's which is the best of all religions, I shall never abandon. I want no honour in this life; I want honour hereafter. The threat of death possesseth no terror for me, since I must one day assuredly leave this perishable body. For death I am prepared and I cheerfully accept it."

The Emperor on hearing this reply was greatly incensed, and asked why the Guru had called himself Tegh Bahadur (Brave Sword) "What bravery hath he done? Go and ask him the meaning of his name." The Guru replied, "Tegh Bahadur is the name of my body. Name correspond with men's personal atributes; and as to why my body is called Tegh Bahadur now listen. Bring a very sharp sword, and roll paper around it. Bind it with an ordinary thread. Let one of thy most powerful champions come and strike my neck with the sword; it will not even cut the thread. Therefore it is I am called Tegh Bahadur. If Thou believe not this, then make trail." The Emperor on receiving this message ordered the trail to be made, and entrusted performance to one of his most physically powerful *Saiyids*. The trail was to be made in presence of the Delhi courtiers and Muhammandan priests and a large concourse of people.

Meantime the messenger from the Guru's son and wife arrived from Anandpur. The Guru said to him-"My last hour hath come. Go stand outside the prison. My head shall fall into thy lap. Fear nobody, but take it to Anandpur, and cremate it there." On hearing this not only the Sikh, but the

Muhammadan governor of jail began to weep. The Guru gave them religious instructions, and consoled them. Then turning to his faithful companion, Gurditta, he said: "Thou shalt be released after my death." Gurditta replied, "O great King, it at thy feet I wish to leave my body." The Guru rejoined- "O my brother, thy cremation ground is where Bhai Budha used to graze the horses of guru Har Gobind when he was in the fortress of Gualiar. The place is only five *kos* distant. Thou shalt leave thy body there, and come to me in heaven." Saying this the Guru dismissed all his friends.

Then came the mighty Saiyid Adam Shah with a drawn sword accompanied by all the Emperor's courtiers and the Muhammadan priests of Delhi. Adam Shah, who revolted from the office of executioner of the Guru, asked him why he was bent on losing his life in vain, and begged him to embrace Islam. The Guru replied: "This sword of thine cannot cut even a thread. What art thou saying?" The Guru was taken out of his cage, and allowed to perform his ablutions at a neighbouring well. Then appeared a great crowd of Hindus and Muslmans to witness the execution. The Guru leaving the well went and sat under an Indian fig tree where he recited the *Japji*. He then told Adam Shah to take his sword, roll the paper he gave him round it, fasten it with a string and strike his neck as he raised his head after bowing to God at the conclusion of his devotions. Adam Shah did so. It is believed by the Sikhs that the sword never touched the Guru, but that his head miraculously flew off into the faithful Sikh's lap. The paper and the thread thus remained intact and undisturbed on the executioner's sword. When the paper was opened there was found written on it in the Persian language-

"Sir (sar) dadammagar sirr-i-Khuda na dadam:"
I gave my head, but not God's secret, that is,

I did not show miracles.[1]

It is said that immediately afterwards a great storm arose which filled every one's eyes with dust. The Sikh unobserved by any one took away the Guru's head to Anandpur, hasting with it as fast as his feet could carry him. The execution of Guru Tegh Bahadur occurred on the afternoon of Thursday the fifth day of the light half of the month of ***Maghar*** in the Sambat year 1732 (A. D. 1675).

The Emperor on hearing of the Guru's execution became sad and repentant. His mind is said to have been agitated like leaves moved by the wind. He reflected: "As the Guru by his death hath fixed a stain on me, so I think that my own life shall now be my guest for only a few days." His courtiers on hearing this endeavoused to console him: "O mighty monarch, the Guru disobeyed thine orders, so what sin is there in killing him? Thou didst flay and put to deth such a great man as Sarmad[2], so why be distressed in the Guru's case? Why trouble regarding an accomplished fact?" On hearing this the Emperor out-wardly appeared consoled, but could never really regain his peace of mind. He said: "If there be any Sikh of the Guru, let him take his body and cremate it." But though the Emperor issued this order no Sikh would trust him, or openly come forward to perform the last rites of the departed Guru. A Sikh of the Labana tribe, however, on happening to see his dead body was greatly grieved, and said to himself: "A curse on the Sikhs who look on and allow this dishonour to the corpse of their Guru!" The Labana went home, and reproached his

1 The word *sirr* is understood by several Sikhs to be the same as the Punjabi word, *sirar* determination, that is, the Guru's determination not to abondon his religion.

2 Sarmad was a *fakir* of Delhi and friend and supporter of Dara Shikoh Auranzeb's eldest brother.

tribesmen on the subject. They collected oxen on which they loaded sacks, and carts on which they loaded cotton, and drove them in the direction of the Guru's corpse. In this way they hoped that their removing it for the performance of the last sad rites would not be noticed. They also hoped to elude pursuit in the dust-storm which arose after the Guru's death. The city guards were greatly troubled by the storm, and dispersed in different directions. Five Sikhs then took up the Guru's body, put it on a cart, and succeeded in taking it unobserved through the crowd. The circumstance so far proved fortunate, for when they had taken it outside the city the dust-storm subsided.

When the air cleared, the Emperor's watchmen missed the Guru's body. They followed the Labana's carts and began to search them. There were, however, so many carts that they always searched the wrong one, and at last desisted and returned disappointed. The Labanas then said: "The Guru hath brought this on himself. Behold all the Emperor's guards have become blind. Let us now quickly creamate the Guru's body." Their houses were all thatched. When the pyre was lighted in them, they would take fire, and in this way the Guru's body would not be discovered. They removed all vessels, clothes, and furniture, and find the Guru's pyre. When his body was duly reduce to ashes, they cried out that their houses had caught fire, and called on their neighbours to assist them in extinguishing it. The houses however, were soon burnt to ahes, and call to their neighbours to help them was futile as it had been intended. Next day they collected the Guru's *phul*, or bones left after the process of crematioin, and buried them in a copper vessel in the earth immediately under his funeral pyre.

The Emperor censured his staff for allowing the Guru's head and body to disappear, and deemed his own object

frustrated in having put the Guru to death. In his general distress at what had occurred he was not able to take his dinner, and retired hungry. It is said that Bhai Mati Das appeared that night to him in a vision, upturned his bed, and ordered him to leave Delhi. The Emperor was unable to sleep for the reminder of the night, and endeavoured to lull his conscience by a repetition of the creed and the prayers of his religion.

While all this was taking place, his family heard of the Guru's death, the efforts made to convert him, and his noble replies to all the overtures made him. The messenger told how the Guru had sent for five *pice* and a cocoanut, bowed to his son Gobind, made him his successor and infused his light into him. His message to his son was to extend his religion, and destroy the unholy. When Gobind by his supernatural power knew that his father was being put to death, he rose from his couch and lay on the ground according to the Indian practice on the decease of a near relation. On seeing this the whole assembly began to weep, but the young Guru endeavoured to console them. He said that there should be no mourning for true men like his father, who on seeing the decline of religion assumed human birth, and having placed religion on a firm basis returned to his heavenly home. According to the words of the Granth Sahib:

> *"Not subject to birth or death,*
> *saints come to confer benefits on the human race:*
> *They give their lives, turn men to devotion,*
> *and cause them to meet God."*

"Consequently, my brethren, your mourning is in vain."

The Guru who knew that his father's head was being brought to Anandpur by the last messenger sent to Delhi despatched two Sikhs to meet and escort it. The Sikhs fell in with its bearer about a mile from Anandpur. He told them to

return and ask guru Gobind Singh if his father's head was to be creamated at Anandpur or Kiratpur where were the shrines of the sixth and seventh Gurus and relations of theirs. The young Guru consulted his mother and grandmother, and decided that Guru Tegh Bahadur's head should be taken to Anandpur.

A pyre of sandal wood was constructed and *attar* of roses sprinkled on the head which the young Guru took and solemnly placed on the pyre. He then repeated the preamble of the *Japji* and set fire to the pyre with his own hands. While the head was being cremated the Sikh congregation sang hymns of the Guru. After the cremation the whole congregation went to bathe in the Satluj. On their way backwards and forwards they called to memory and spoke of Guru Tegh Bahadur's philanthropic and self-sacrificing deeds. The *Kiratan Sohila* was then read with a concluding benediction and sacred food distributed. When Guru Gobind Singh reached home he caused the reading of the Guru's hymns to be begun, and this was continued for thirteen days when alms were freely distributed to beggers, irresptive of caste or creed. Guru Gobind Singh Then caused himself to be proclaimed the tenth Guru. There were great rejoicings on the occasion. Bards and poets assembled to sing the new Guru's praises while certain Sikhs were sad at heart as they thought of the late Guru Tegh Bahadur. The memory of their kind friend and spiritual leader ever occurred to them.

After the death of Guru Tegh Bahadur the Muhammadans set at liberty his faithful attendent Gurditta, a lineal descendant of Bhai Budha. He then went to where Bhai Budha usd to graze the sixth Guru's horses five *kos* distant from Delhi, and there after seeing the seat of his ancestors gave up his spirit. His son Ram Kaur, who was then only thirteen years of age.

became very learned Gurmukhi scholar. It was he who gave the tenth Guru the *tilak*, or patch of spiritual sovereignty, in the presence of the descendants of all the Gurus. The enthronement of Guru Gobind Singh was performed on the fifth day of the first half of *Phagan* (February) A.D. 1676 with great state in a lofty building erected for the occasion.

One day the Labana who had cremated Guru Tegh Bahadur's body paid Guru Gobind Singh a visit, and detailed all the circumstances subsequent to Guru Tegh Bahadur's death. When the Labana said that the Sikhs were afraid to touch the body, Guru Gobind Singh vowed that he would make Sikhs such that one of them could hold his ground against one hundred thouands others. When the labana told the Guru that he had buried the ashes of his father, the Guru ordered him to leave them where they were for the present. He would go there himself one day, build a temple on the spot, and make it secure by nailing on its walls the heads of the Muhammadans.

The Labana continued to describe the mental state of Aurangzeb after the execution of the Guru. When Aurangzeb imprisoned his own father the latter gave him three counsels -not to try to convert the Hindus, to pay his State servants well and not to engage in war in the Dakkhan. All these counsels Aurangzeb disregarded, the first two through bigotry and greed, and the third through the advice of a wandering *fakir* who told him it would now be impossible for him to remain in Delhi, Aurangzeb therefore decided to make expedition against King Tana Shah in the Dakkhan, or South of India. From that moment Aurangzeb's power declined, and now no trace is left of his imperial line.

Such is the account of the death of Guru Tegh Bahadur given by the Sikh historians. The Muhammadan author of the "Siyar-ul- Mutaakharin" states that Aurangzeb had the Guru's

body cut up into pieces and suspended in different parts of the imperial capital as a terror to all who did not embrace Islam. It appears at any rate certain that the Guru's head was taken by his followers to Andandpur and cremated there. His body was cremated in Delhi, and a shrine erected over his ashes at a spot now known as Rakab Ganj.

Shlokas of Guru Tegh Bahadur

Preface to the *Shlokas* of Guru Tegh Bahadur

During his imprisonment in Delhi Guru Teghh Bahadur composed the following *sholkas* for the benefit of the Sikhs in the face of terrible persecution and certain death. He urged his followers to deepen their spiritual life, and cling to the Permanent Element, the only Reality. Their theme consists God's love, man's life here below, and the everlasting life to which he is heir.

Out of all the fifty-seven *shlokas* the fifty-fourth was composed by Guru Gobind Singh, the tenth Guru, in reply to a *shloka* from his Father. shlokas 11,23,48,53,55 and 56, were meant for and written by the Master to his son Gobind Rai, the future Guru, his family and other Sikhs at Anandpur. The teaching contained in these verses may thus be summarised:-

1. The Lord is ever present in the hearts of all beings. He alone should be worshipped and realised. Through His grace the soul attains to its goal.
2. The individualised limited awareness called "*Haun-Main*" -egoism- creates a separation from the Universal Self. This separation is the cause of all pain and suffering. Urged by the self, one runs after the pleasures of the senses on the one hand, and shrinks from those which appear to be pain giving on the other.
3. The clinging to life on account of attachment to the impermanent keeps the soul in the sphere of the unreal and everchanging that is, within the realm of death -the great change. By devotion to the Reality, on the other hand, ties with the unreal, fleeting and transitory, break; and liberation from the misery of ever-change, death is gained.

4. The first step on the spiritual path is purification of the self by leading a righteous and unselfish life.
5. A righteous and unselfish life enables one to see through the veil of *Maya*, the great illusion, and realise the perishable and ever-changing nature of things visible or invisible.
6. This insight into the nature of things makes one indifferent towards the objects of the senses, called *Vishaya's* and one attains to the stage of dispassion and desirelessness called *Vairagya*.
7. The intellect, free of passion, discerns right from wrong, the real from the unreal, and realise the ever-changing within the Unchanging. On realising this truth, that there is one God, the only Reality and Existence, that all else appears as impermanent and transitory, and both attachment aversion, and the source *Trishna* -desire- the power of self disappears.
8. The human goal is to realise the Supreme and to be one with Him. When by devotion, the *sadhan* of all *sadhans* and devotional practices *Huan-Main* merges in the Word -the Sacred Name- the menifestation of the Unmainifested and Furmless, it dissolves in the Name and expands into the fathomless ocean of Existence, Consciousness and Bliss.

SHLOKAS OF GURU TEGH BAHADUR WITH COMMENTS

1. "He who hath not sung the praises of God rendereth his life useless; sayeth Nanak, worship Hari O' mind, as the fish liveth in water."

The Master addresses the *Manah* or mind, being the highest faculty in man. In all the *shlokas* and elsewhere as well the Guru has used four different expressions for the worship of Govind: (1) *Bhajan*, (2) *Samaran* or remembering, (3) *Jap* or recitation of the Name, (4) *Gun Gayan* or singing the praises of the Lord.

The literal meaning of *Bhajan* is to take part in the life of the Beloved; in other words, to be so identified with the Beloved or object of devotion as to feel one's own existence and life in that object or ideal. Therefore the Guru has used the example of fish and water; as the fish cannot exist without water, similarly the devotee's life rests in and becomes one with the Lord, his Beloved. This is the highest stage of worship through which unity is attained.

The next is *Samaran*, keeping the Lord ever present before the mental eye, and the memory of the Lord so firmly established in the mind and the senses so centred in the Lord that all else is completely wiped from the memory.

The third is *jap*. This is the recitation or repeating the sacred Name by tongue, and associating the same with the incoming and outgoing breath. Eventually with each breath the Name is utered as if it were, and listened to and heard without being uttered as a soundless-sound. This is called Ajapa jap that is recitation without repeating with the tongue.

The fourth is the *Gun-Ga'yan* -singing the praises adoring and talking about the greatness of the Lord. Through this greatness and the reality of the Lord dawns on the mind and deep devotion is created for Him.

2. *"Why art thou so enamoured of the pleasures of the senses that thou dost not for a moment get distracted from them? Sayeth Nanak, O' mind devote thyself to Hari so as to escape the snares of death."*

There are two paths, the path of the self, and that which leads to Self or the path of liberation. The path of the self means to follow its dictates; to desire and try to acquire the objects of the senses and worldly pleasure; at the same time to hate that which may be unpleasant and pain giving. This path ends in pain.

The reaction of this attachment and aversion would naturally distract from the reality, and strengthen the clinging to life, which is the cause of rebirths and their consequential deaths. There is an inherent desire to wish permanency in all things pleasent. Unfortunaetley one seeks permanency in things which are impermanent and are subject to change and destruction. Therefore, eventually separation from the desired causes pain; equally so, association with the undersired, unpleasant and pain giving also causes pain. Thus, real and permanent pleasure cannot be found in the ever-changing and perishable objects of the senses. The real wish should be to obtain that pleasure and happiness which are not subject to decay.

The path which leads to the eternal happiness or liberation from pain is or should be the human goal. It lies in being detached from the objects of the self and in being devoted to the Lord, the only unchanging Reality. Devotion to Him alone who Himself is imperishable carries the devotee also beyond birth and death, or the realm of change, and eventually the devotee enters the abode of eternal peace, bliss and consciousness.

3. *"Youth hath passed away in vain, old age hath overcome thy body, sayeth Nanak, O mind, devote thyself to Hari; life is nearing its end."*

One should in fact worship the Lord from the beginning; for what can one perform in youth cannot be achieved in old age. Let one however do the right thing even at the old age. For, says the Guru in the next verse:

4. *"Thou hast become old, knowest thou not that the end hath arrived. Sayeth Nanak, O' foolish man, why dost thou not devote thyself to the Lord."*

Devotion to Bhagwan is indeed the object of life which gives liberation from the misery and death.

5. *"Riches, wife, prosperity, all that thou deemest thy own none of these shall accompany thee (after death). Nanak know this to be true."*

Wealth, relations etc. symbolise all the objects of the world which a man considers his own and is attached to them. However, he ignores that they are transitory like a dream. Therefore, love for all these, which sooner or later become separated, cause pain. Therefore in the next verse the Guru shows the Reality to which one must become devoted.

6. *"God is the Saviour of the fallen (sinners), the dispeller of fear, the Lord of the helpless. Sayeth Nanak, know Him, who ever abide with thee."*

7. *"Thou hast not loved Him, who gave thee body and wealth; Sayeth Nanak, O' foolish man, why dost thou wander about like unto the needy."*

8. *"He who hath given thee body riches, prosperity, hapiness and comfortable houses; Sayeth Nanak, O' mind, why dost thou not ever keep him in memory- mind."*

9. *"The Giver of all happiness is the Lord, there is none besides He; Sayeth Nanak, listen O' man, by devotion to Him alone thou shalt*

attain salvation."

10. "Adore Him, O' friend, whose worship bringeth liberation to thee. Sayeth Nanak, listen O' mind, life is ebbing away daily."

11. "O' clever and wise man (know that) the gross body is composed of five elements:
Nanak, it mergeth into that out of which it is brough forth."

The body even which is composed of five elements -ether, air, fire, water and earth- cannot last. All the five elements also dissolve into that great Element from which they come forth. Therefore, the body is also perishable and not worth being attached to. In the body is seated the Lord, the permanent and Imperishable.

12. "In every heart dwelleth the Lord, thus the sages have proclaimed. Sayeth Nanak, O' mind, worship Him, and thou shalt cross the ocean of life and death."

The Lord is not to be searched outside the body anywhere. He dwells in every heart as the imperishable within the perishable. He is the Goal, he is to be worshiped to be ever remembered, adored and His sacred Name to be recited.

The signs of the emancipated

13. "Whom pleasure, pain covetousness, attachment and pride effect not; Sayeth Nanak, listen O' mind, he is image of God."

The devotee, before he becomes fit to be one with the Lord is to purify himself so as to be free of all the vices like greed or pride or attachment etc., and should transcend the pairs of opposites known as pleasure and pain etc.

14. "He who is unaffected by praise or blame or honour or ignominy with whom gold and iron are alike
Sayeth Nanak, listen O' mind, he is liberated."

15. "He who is not moved by joy or sorrow, and to whom friend and foe are alike Sayeth Nanak, listen O' mind, he is liberated."

He whose self is purified of evil and selfishness can transcend the effects of the lower emotions like joy at obtaining something desirable, and feeling of sorrow at the loss of a loved object.

16. "He who inspireth no fear and who hath no fear of others; Listen O' mind, Sayeth Nanak, he is possessed of divine knowledge (or he has gained realisation)."

A realised person is not the cause of agitation or fear to any being, nor is he afraid of anything, nor is he agitated by anyone. He never loses the calm and balance of his mind, and is ever peaceful and meaning well towards all.

17. "He who hath given up all the poison-pleasure of the senses- and hath donned the gare of non-attachment; Sayeth Nanak, listen O' mind, that man is blessed."

This is the first step towards the salvation. That is to be free of attachment and desire for the things of the world called poision by the Master.

18. "He who hath given up selfishness and all attachment to the world, and become indifferent to the objects of the world Sayeth Nanak, listen O' mind, Brahm dwelleth (or manifesteth) in the heart of that man."

Whose heart has become pure of all selfishness and all that in which self took delight, Brahm manifests in him.

19. "He, who loosed from the sense and nation of I-am-ness, and has realised the Lord as the Creator and the real doer: Sayeth Nanak, that person is liberated, know this to be true in the mind."

All actions performed with the sense of I-am-ness put the responsibility of such actions on the doer, and consequently bind him to their reaction. When, however, one realises the real doer or actor, eliminates his egoism by surrendering his will to that of the Lord, he becomes liberated from the efects of action and reaction and thus goes out of the wheel of birth and death. For birth and death are only a consequence and reaction of *Karmas* performed with the idea of I-am-ness.

Sacred Name of the Lord is the Redeemer

20. *"In the Kali (dark) age the name of the Lord is the destoyer of fear of death and all other things of which one can be afraid of and remover of ignorance.*
He who is ever devoted to that, Nanak, his desire is fulfilled."

The fear of death and the fear of losing that which has been obtained, the fear of not being able to obtain what is desired, and the fear of being separated from the desirable and loved is the great disease from which one suffers. The cause of this fear is ignorance, or the delusion which represents the unreal as being the real and desirable. When this ignorance is dispelled the Reality is perceived. The sacred Name which denotes the Lord dispells this fear born of ignorance.

21. *"Let tongue but repeat the Name of Hari, and let the ears but hear the Name*
Sayeth Nanak, listen O mind, thus thou shalt not enter the realm of death."

Let the tongue repeat the Name and talk about the Lord; let the ears hear but about Him, let the eyes see Him in all things; let the mind think of Him and mediate on the sacred Name, and let the *Budhi* perceive that Imperishable within the

perishable. How can death over-power such a devotee of *Bhagwan*.

22. "He (or the mortal) who abandoneth selfishness,
greed attachment (with the worldly objects) and pride:
Sayeth Nanak, is saved himself and saves many others."

One has to purify oneself of these evil qualities before he can tread the path. Such a purified one is entitled to advise others and save them as well.

The real nature of the world

23. "The world is evanescent like a dream or a vision
Sayeth Nanak, there is nothing real in it but Bhagwan."

The world visible and invisible is like a dream having no substantial existence of its own. All that is visible in the waking state is dissolved in the dream state of consciousness, And similarly dream disappears either in the waking or deep sleep. Therefore whatever is perceptible in all these states of consciousness only exists in the consciousness and reflected in that. According to the teachings of the Guru there is no happiness in these three states of conciousness for all that is experienced is evanescent. In the forth the *Turya*, the *Atma* experiences its own self, the reality and that state says Gurù Nanak is the state of bliss which is not subject to decay.

24. "Deluded by the Maya (the illusive power of the Lord) one
wanders about day and night Among millions,
Nanak, few there are who remember God."

In the previous verse the Master showed the real nature of the world and its things. Yet deluded by the great illusion one runs after wealth and other things of the world only to

suffer the pain of desires and longings for these, and the agony of parting with these. Few indeed are who may have no desire for these things, but entirely devoted to the Lord.

25. *"As bubbles are constantly formed (on the surface of) the water only to disappear;*
Sayeth Nanak, O friend, such is the process of world formation."

This verse shows the evanescence of the whole creation. The whole creation appears and disappears like the bubbles on the surface of the real Existence which alone is unchanging. By realising the nature of the world as expressed in these verses it is not meant that one is to run away from the world or to abandon his duties. On the other hand one must perform the duties which have evolved on him, but he is to perform these without any selfish motive. He is to surrender his own self to the Lord and live to serve Him and His creation. According to the teachings of the Gurus service should be made an object of living.

26. *"Man blinded by the intoxication of Maya payeth no heed to anything;*
Sayeth Nanak; without devotion to the Lord the noose of death shall fall on him."

Deluded by the great illusion, Maya, one is fascinated so much by the creation of Maya that he forgets and ignores the real existence, the existence of the Lord. Therefore a life devoted to the creation of Maya, which undergoes a continuous change, as the Master has said before, naturally is the cause of putting on the sheath of matter to be broken again and again.

27. *"If thou desirest eternal happiness take refuge in God;*
Sayeth Nanak, hear O mind, to obtain a human body is the rarest thing."

There are two paths. One has its goal pleasure of the senses, wealth and other objects of the world, which have no reality and are transitory. Therefore it ends in pain. The other one has its goal the Reality the Existence and eternity. Its end is naturally eternal happiness and peace.

God has given ***Budhi***, the power of discriminating between right and wrong, to human being. That is why human body is so precious. He can discriminte between real and unreal, eternal and non-eternal. Then he can choose his course. He has the power to apply himself to the fleeting and the changing and be tied with the physical tabernacle again and again, or to surrender himself to the Lord and share the eternal happiness.

28. "The ignorant and foolish wander forth aimlessly affected by Maya.
Sayeth Nanak, without being devoted to the Lord life is in vain."

Devotion to the things within the sphere of change and death keeps one bound to that sphere, while devotion to the Lord takes one to the Kingdom of God, the abode of eternal bliss.

29. "He who is devoted to God and worships Him alone day and night know him to be the very image of Bhagwan.
Nanak, there is no difference between the Lord and His man.
Know this to be true."

Therefore be devoted to God alone, as said in preceding verse. For one becomes that to which he is devoted. To remove any doubt as to this principal the Master has repeated at the end of the verse by saying "know this to be true."

30. "Mind is entangled with Maya-objects of the world and forgetteth God's name.
Sayeth Nanak, without the worship of God of what avail is life."

The object of life is to seek Him, the *Atman*, the imperishable within the perishable. On the other hand if one

is engrossed in the sensual and other objects the life indeed is in vain.

31. "Mortal blinded by the intoxication (or the veil of) Maya remembereth not God;
Sayeth Nanak, without the worship of God man falleth into the snares of death."

The veil of Maya hides the truth from the mental eye and keeps one engrossed in the matter and consequently material things. The only thing which can lift the veil is devotion to the Lord.

32. "One finds many friends in weal, but none in woe;
Sayeth Nanak, O mind, ever worship the Lord Who alone helps in the end."

The Lord alone is the real friend of all, and he alone should be depended upon.

33. "Thou hast wandered in succession birth, but the fear of death hath not been removed.
Sayeth Nanak, O mind, be devoted to the Lord so that thou may attain to the stage of the fearless."

The greatest of all diseases is the of death, fear of losing that which has been dear. In birth after birth fear has been present. The human goal is to transcend the sphere of fear. Attachment with the things including body which are subject to death or change is the cause of fear-the fear of being separated from these. The Lord is Indestructible and fearless. devotion to Him makes one fearless.

Alternative Note

The fear of the destruction of one's own body or the things to which He is attached remains ever present in the mind. When one is attached to and gets devoted to the Fearless and indestructible Lord, Who is not destroyed in the destruction of everything else, that man's agitation and fear are destroyed and he attains to the fearless stage.

34. *"I have made many efforts, yet could not efface the pride of the heart*
Sayeth Nanak, (the heart) is ensnared with low ideas
(or ignorance) Deliver me, O Lord."

Pride, born of I-am-ness, the root of all ignorance, is very difficult to be effected. It is the grace of the Lord which eventually delivers one from evil, and His help and grace can be invoked by the self-surrender.

35. *"Know that there are three stages of life,*
Childhood, youth and then old age.
Sayeth Nanak, realise that they are all in vain without the worship of God."

36. *"What thou oughtest to have done hast not been done by thee and hast fallen into the snares of greed;*
Sayeth Nanak, the opportunity hath passed away, why weepest thou now, O blind man?" -Greed here also indicated desire.

When end approaches then one is awakened to the fact that the needful was not done, and repents. Therefore the right thing should be done now without any loss of time.

37. *"O my friend, thy heart is absorbed in the things of Maya,*
and does not leave that;
Sayeth Nanak, as a picture painted on a wall leaveth it not."

38. "Man desireth one thing yet something different happens.
Sayeth Nanak, he wishes to deceive others, but a halter is put round his neck."

Man proposes and God disposes. All actions may not necessarily produce the desired result. It is to be remembered that when one tries to deceive others very often he suffers himself as a result of his evil intentions.

39. "One maketh many efforts to obtain happiness but none to get misery;
Sayeth Nanak, listen O mind, what pleases God happeneth."

One acts so as to be happy, yet misery alone comes for which no effort was made. So helpless is man. Yet prompted by egotism he imagines he can do and produce desired results.

Misery is the reaction of evil deeds and intentions. All that takes place in the world is subject to the Divine Will. The real happiness, therefore, lies in resigning to the Will of the Lord.

40. "The world goeth about begging; God (however) is the giver to everyone.
Sayeth Nanak, keep Him ever in thy mind and thy desires shall be fulfilled."

41. "Why dost thou entertain false conceit? Know that the world is like a dream;
In it there is nothing which (really) belongs to you thus Nanak hath explained."

To be proud of possessing such perishable things by an equally perishable body is absurd. Therefore it is foolish to be conceited over prosperity, wealth, honours, dear or near ones and even one's own body, which are all subject to a change decay and death.

42. "My friend, why be proud of the body which perisheth in a moment?
The man who adoreth God, Nanak, hath conquered the world."

The egotism creates attachment with the body. This attachment generates the idea of self-assertion and thus separates one from the other having an individualised nation. The unreal appears to be real, and the worldly objects become ideals. Such a world can only be conquered by ever adoring the Lord so that devotion to Him takes possession of the heart so that He alone becomes the object of life, the ideal, the Reality to be desired.

43. "Know that in whose heart the memory of the Lord is ever alive
hath obtained salvation;
Such a person is not diferent from the Lord,
Sayeth Nanak, know this as a fact."

Whose heart is ever united with the Lord and is absorbed in remembering Him is indeed the very image of the Lord. He is liberated, for *Karmas* do not affect that devotee. All his actions are service to the Lord, and do not involve any idea of *Haun-Main*. His *Atma* has become one with the *Parmatma* the Universal Self.

44. "The mortal who hath not the love of God in his heart
is like unto a hog or dog in respect of his body sayeth Nanak."

A human being is a combination of three things. His animal nature makes him an animal, perhaps sometime worse than an animal, for he can design such evil of which an animal is not capable. The second is a mixture of animal and divine. This may be called human, when both good and evil are working. The third is divine. When pure *Satva Gun* predominates. Evil is destroyed, and good works. This state of tranquility, divinity is the result of love for God and His creation and indifference to all else.

45. "Just as a dog never abandons the house of its master.
Nanak, so worship the Lord with singleness of mind and heart."

One must devote his heart and soul to the attainment of that sweetness and consolation born of natural attraction towards the Lord, the true Master so that His thought may fill both mind and *Budhi*. The only test of this love that it is free and flowing is it does not ask anything in return; in trouble and in persecution, in misery and adversity, the course of true love is always the same.

46. "If after performing pilgrimages, fasting and alms-giving the heart is puffed up with pride.
Sayeth Nanak, all that is fruitless as an elephant's bathing."

Elephant after bathing bespatters himself with mud. Similarly all good deeds of a person become bespattered with the mud of pride, Sin of selfishness in the heart.

Think not, says the Master, of your good deeds, the merit you acquire by visiting sacred places, by penances, by giving money in charity, are in vain if you think that you have amassed treasure in heaven. For, that last infirmity of the human mind pride-comes in, and defeats the prupose of the great spirit of God. Be convinced of your utter unworthiness, be thoroughly conscious of your own shortcomings, your many imperfections; else all your endeavour after spiritual life is vain -yea vain, like the elephant's bath, for the moment the animal gets out of water it scatters dust all over its body.

47. "The head shakes, feet tottor, the eyes are deprived of luster, Sayeth Nanak, such hath become thy condition even then thou hast not tasted the sweetness of the love of God."

This verse was uttered by the Guru on seeing a man who, old and infirm, was yet full of worldly thoughts, desire and greed. A good many of us are mere animals or worse still -a bundle of carnality proud of selfishness and cruelty. It is indeed a pity that even at the end of life's journey we do not realise

the nature of things and do not turn to the fountain head of peace and bliss.

48. "I have thoroughly tested it, no one in the world is anyone's (own)
Sayeth Nanak, the devotion to the Lord alone is enduring,
bear that in mind."

The only thing which helps here and hereafter is the devotion to the Lord and His service. *Hari* indeed is the support and refuge of all. Human support is of no avail.

49. "Know my friend, the creation of the world is unstable,
Sayeth Nanak (it is) like a wall built of sand which cannot be permanent."

There is resistless changing flow of things -a continuous stream like the flowing sands of sahara flowing, blinding, changing whirling in endless rapid succession. Devotion to an unstable thing cannot bear any fruit except the pain of being separated from that.

50. "(Even) Ram Chandra passed away. Ravan also passed away with his large family
Sayeth Nanak, nothing is permanent, the world is like a dream."

The world is so impermanent in its nature; the greatest persons passed away and no trace is left of them. The world is indeed like a dream. In this mirror -world we are quite unconscious of the Self- the permanent element within the impermenant. Everything except the Reality, passes away like pictures in a dream, or the pictures in a cinema.

51. "Be anxious only regarding what is expected
It is the way of the world, Nanak, that nothing is permanent."

This verse is also one of those which the Master wrote shortly before he was executed. He sent this to his family to

console them. Since nothing is everlasting in this world and all have to pass through the gates of death one should bear the pain of separation with fortitude.

52. *"That which is born shall be destroyed to-day, to-morrow or the day after.*
Nanak, sing the Lord's praises, and give up all entanglement (or attachments)."

What is born must die, yet nothing is lost for the life is there. This life, the spirit, once realised immortality is gained. Therefore do not be attached to the form which breaks. Be attached, be devoted to the indestructible Lord alone. The tyranny of the material world is surely grinding, but with the growth of spirituality all the illusions of life vanish, and by the grace of the Lord, and by sesigning to His Will it becomes sweeet and serene.

53. *"Strength has exhausted, I am in chains and have no resource left Sayeth Nanak, God is my refuge; may He succor me as He did the elephent."*

This verse is full of deep, historical significance, while at the same time it conveys spiritual consolation of the utmost valve, exquisite alike infeelings and force, and full of lyric beauty and tragic pathos. Here we find ourselves in the presence of a great being of the devoutest nature, of lofty spirituality, flinging defiance at the thorne which was soon to tumble into dust. It is melancholy to relate how Guru Teghh Bahadur was thrown into prison by Aurangzeb, tortured and tried in order to be made to adjure his religion, but in vain. It was in this hour of darkness and despair, overburdened with a sense of tremendous responsibility towards the fraternity, his own religion, in fact all the Hindus, that the Guru addressed this devotional verse to his son the future Guru to test his faith

and strength urging him to consecrate his energies in its simplicity humility and tenderness there is no trace of pride or anger, or the spirit of retaliation of revenge. It is the spontaneous outburst of a great being humiliated at the sight of evil, wrong with remorse, grief and pity in the presence of oppression and blind senseless fanaticism.

The reply from the Guru's son, as contained in the following verse is characteristic. The reply was to determine the appointment of Gobind Rai as the future Guru. He gave proof of his ability to carry on the sacred work and comlpete the great sacrifice now to be made by Guru Teghh Bahadur.

54. "Power is secured, bondage is no more, every effort is crowned with success;
Everything is in thy hands, Nanak, be thou the refuge."

This is the reply sent by the future Guru. Guru Teghh Bahadur was pleased and satisfied to get this reply.

Then the Guru sent a cocoanut and five pice to his son with the usual ceremony by the same messenger who had brought the reply in token of appointing Gobind Rai his successor as the future Guru.

55. "Friends and companions have all gone, none remained unto the last Sayeth Nanak, in adversity the only support is of the Lord."

This verse was composed by the Master when his companions were executed, and some were sent away by the Guru himself. Only one man Bhai Gurditta remained. who was also confined in an iron cage. Everything, except the Reality, drops and cannot remain for ever. In every misfortune. in every calamity and in times of distress the real support is of the Lord. The very thought of His dispels the fear and gives peace and tranquility. When one takes his refuge when one surrenders his self to Him, everything unpleasant becomes

pleasant, for then the sweetness of His Will is realised. He rises above the unreal and feels one with the Lord. Goodness, truth and aspiration cannot be wasted, no matter how humble may seem their manifestation. Take refuge in the love of the Lord and do not trouble yourself over much Enough, that the love of God works itself out in deeds; it grows with the giving and it blesses the heart in which it lives.

56. "The Name remained, the saint remained, and Guru and Gobind remained.
Sayeth Nanak, in this world some rere one recited the mantra of the Guru.

'Recited' indicates becoming devoted and attached to the Word and Teachings of Guru. In the preceeding verse the Master had said that none has remained with him. This verse may be a kind of reply to it. The Name which represents the Lord, remained with him, and the *Sadhu* Gurditta and the Guru Gobind also remained. Then describing the greatness of the Name the Master says some rare one gets attached to the sacred Name by obtaining and following, the instructions of the Guru.

There, however, seems to be another meaning as well underlying the verse. The Name which denotes the Lord Himself is eternal and alive all through the past, present and in the future. So is the *Sadhu* or the liberated one. The Guru is the Master through whose guidance finally tries to come into relation with Govind -the Lord- through the grace abounding with the spirit which is the name of God. When the Master in his infinite compassion takes the *Sadhu* by the hand and leads him on to the threshold of the Gates of God, and when he feels nay realises that one soul, one life thrills through all this, he becomes one with the Self -the Self of all. The *Sadhu*, the name and the Guru are all merged in the one all comprehensive Gobind, the God. The three remain as one, and the one remains

in the three -the Name, the *Sadhu* and the Lord.

57. "I have taken to my heart the name of the Lord to which nothing is equal.
Remembering which all distress is removed and thy vision is obtained."

This is the last verse which the Master uttered before his execution. He had become one with the Lord, and all the distress had disappeared.

He who has realised the sweet and sacred name in his heart has far advanced in the path of spiritual life. A man whose heart is ever fresh with the sweetness of God's praises and greatness, can brace himself up again and again to the hardships of life. All bitterness of life all the silent suffering of a bruished, bleeding heart, the heat and hatred of religious and other strifes are instantly wiped out. And as he bends his head to the blast and befitting of the world, the calmness of spiritual peace, the healing and comfort of the Spirit descend upon him in abundant measure. He has seen God and is one with Him.

LIFE OF GURU TEGH BAHADUR